

LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 21.

NOVEMBER, 1902.

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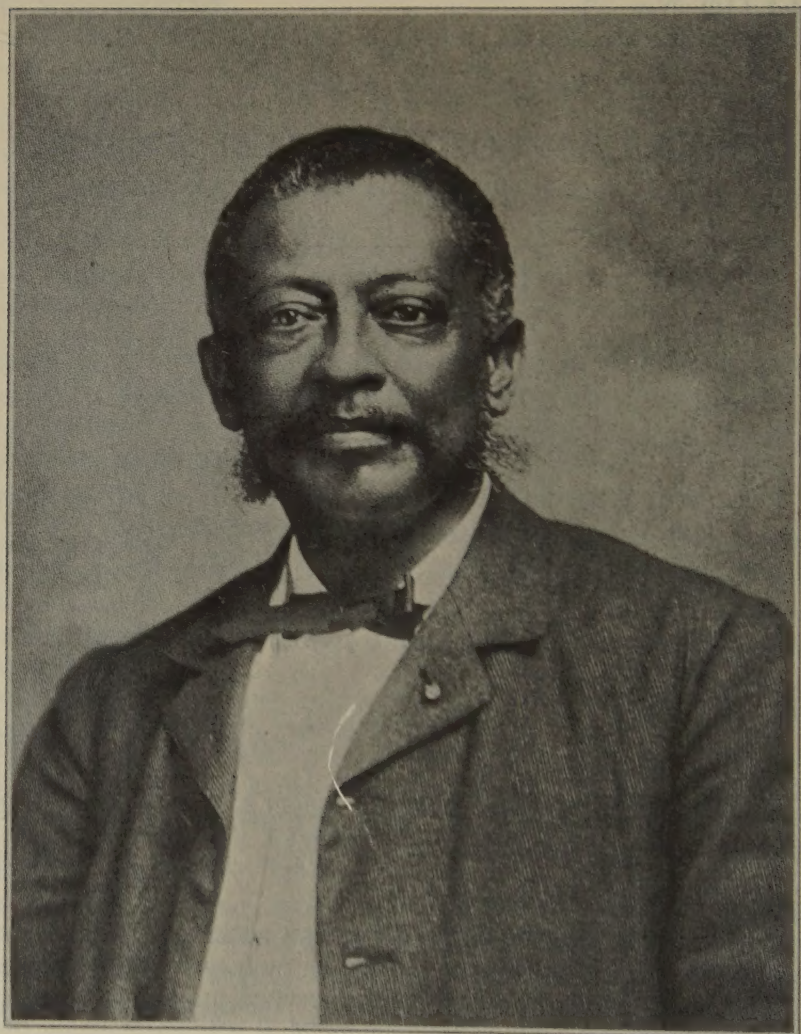
AMERICAN COLONIZATION SOCIETY.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.



HON. ALFRED BENEDICT KING.

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HON. ALFRED BENEDICT KING.

Hon. Alfred Benedict King was born on Green street, Augusta, Georgia, U. S. A., November 13, 1851, where he remained until his eighth year, when he emigrated to Liberia with his mother, Mary, his two brothers, William Henry and Charles Smelt, and his sister, Cora, under the auspices of the American Colonization Society. They arrived safely in June, 1860, in the ship *Mary Caroline Stevens*. The father was buried in Augusta. They spent their first years in Liberia at Greenville, Sinoe county, where Alfred was named after his father.

Here he learned to read and write, under the tuition of the late lamented Robert Lloyd and his wife, in the leading primary school of that little seaport town.

His mother removed the young family to Monrovia in the twelfth year of Alfred's age, and he immediately entered the primary department of the Methodist school, taught by James A. Tuning, and after a year's attendance thereat, he was transferred to the Old Monrovia M. E. Seminary, then under the principalship of the late Wilbur Francis Burus. He was at first taught by the late lamented Rev. Paul H. Paulus, and was here prepared for college, which he was enabled to enter a year earlier than the age limit. He was under the training and guidance of ex-President Johnson, Dr. Blyden (then a very young professor), Dr. Alexander Crummel, Prof. Martin H. Freeman, and the late ex-President Roberts, where he remained five years, winning prizes, and graduated at the head of his class, of which he was valedictorian.

It was during the examination for his B. A. degree that ex-President Roye observed his excellence and engaged him as his private secretary, to begin service on the first Monday in January, 1871, the day of his inauguration as Chief Magistrate of the Republic. Young King was just nineteen years old. Here he

remained during the dry season of that year, performing the routine work of the office.

As the rainy season began to set in, the friends of Alfred found work in another field, where he was to develop his talents as an educator. The Rev. Edward Boeklen, a German-American in charge of the Alexander High School, at Harrisburg, on the St. Paul river, died suddenly of African fever, and none of his under teachers, it seemed, were capable of looking after his advanced classes, so when the Presbyterian committee were about to despair of finding a suitable successor to Mr. Boeklen, the friends of Alfred put his name forward for the post. He gave ample satisfaction, on examination, to the committee in everything except his extreme youth. There were several young men as students in the institution many years ahead of him in age. However, he was accepted on trial, and soon convinced all parties concerned that he was a born teacher and disciplinarian. He remained in this service and profession for twenty-five years, with one or two breaks of a year or so, in removing and re-arranging the school at other centers, following population.

In these few intervals he served the state. The first interregnum happened when ex-President Roberts was called the second time in his old age to assume the reins of government.

The late Hon. Henry Wesley Dennis, who had often encouraged young King, asked him to come to the Treasury Department as his private and confidential clerk. He did so. It took but a few months to place him at the head of the official clerical staff of the department.

During this year he assisted the Secretary to get up his voluminous report, perhaps the largest yet laid before the legislature, and to draft the new Treasury Department act, creating auditors and the register. Mr. Dennis prevailed on King to take the auditor's department. When the President visited the Windward during that year, he took most of the members of his cabinet with him, and Mr. Dennis committed the Treasury Department into the care of King.

During the Benelu war, when the late Colonel James E. Moore followed his regiment to the seat of action, King, at his urgent request, acted as Secretary of State until the war was over and the troops returned home. At the same time he took from him the promise to overlook his Sabbath School class in the M. E.

Church at Monrovia while away at war. It was the first male Bible class, and most of the scholars were much older than King, and he was a Presbyterian, not having affiliated with any school in Monrovia, contemplating his return to the St. Paul river. This promise was kept, and on the safe return of Colonel Moore from the seat of hostilities King received the public thanks of that school through its able and devoted superintendent.

King, while of another denomination, was asked to make the first children's day address ever delivered in the M. E. Church, Monrovia. When the patrons and promoters of the Alexander High School had matured their new plans, King informed Mr. Dennis that he would return to the river with the opening of the new year. Mr. Dennis prevailed on him to do no such thing, but urged him to remain in the work to which Providence seemed to have called and fitted him, and he also stated that his health was rapidly failing him, and he would in self-defense be compelled to lay aside the office with the close of the year, and that he had taken the pains with him in order that he should succeed him in the Department. Before the year closed he did recommend him to the late ex-President Roberts as his successor. Young King thanked him, but contended that he did not feel that he should take upon himself such an office, especially at his age and with his experience, and that he preferred the school work to which he was returning on the St. Paul river. Both the President and the Secretary became somewhat incensed at the course King took, and never forgave him altogether. He was only twenty-three years of age at this time. During this same interval he was offered the preparatory department of Liberia College twice, at a much higher salary than the Presbyterian mission would pay him on the river, but he always expressed himself as having become attached to that kind of work, and that he had really a love for it.

At the beginning of the school year he returned to the St. Paul river to his chosen work, where he remained, giving it his undivided attention until 1890, when he allowed his name to be used in connection with the National Legislature, and since which time his attention was divided between the state and the school. Possibly more boys and girls have attended the schools taught and kept by him than any other one man in the country. It is hard to go into any community within the bounds of this

Republic without finding at least one of King's boys or girls. He was nominated by the trustees of Liberia College, in Liberia, and confirmed by the board of control in the United States of America Fulton Professor of Languages in Liberia College as the successor of Dr. Blyden at a salary of \$1,200, foreign funds, but refused to leave the river simply to enjoy the salary, which was twice the amount of the one he was receiving, and was really large and alluring for educational work in Liberia. He was co-founder, proprietor, owner, and editor of *The Observer*, one of the most outspoken and independent journals ever published in the land, for seven years. Alfred Benedict King was the commissioner accredited to the Centennial Presbyterian General Assembly held in Philadelphia, Pennsylvania, U. S. A., in 1888, when he had the pleasure of meeting ex-President Harrison, then a plain elder of the Presbyterian Church, as he was; ex-Postmaster General Wanamaker, General Beaver, then governor of the State of Pennsylvania, and many other distinguished American citizens, who were commissioners with himself at that grand ecclesiastical centennial.

In 1892 he, with Hon. Arthur Barclay, represented the Republic of Liberia at the World's Exposition held at Chicago.

After his return from this exposition he continuously held the responsible position of leader in the Senate until his death, on December 12, 1901, at which time he was also acting President of the Senate, the late Vice-President having recently died.

During the year 1901 he, in company with Hon. A. Barclay and Chief Justice Z. B. Roberts, represented Liberia on a mission to the Foreign Office of State, England, to try to arrange better terms for traffic and travel of Liberians on the Manah river, which divides this Republic from H. B. M. colony of Sierra Leone.

Senator King at the time of his death was grand master of Masons for Liberia, having presided at the annual communication only a few days before. As grand master he was making strenuous efforts to collect means to build a Masonic temple in Monrovia.

His funeral was attended by the President and Cabinet, foreign consuls, the Grand Lodge of Masons, and a large concourse of people. He lies buried in the cemetery at Monrovia. His interment was honored by the firing of minute guns according to his rank.

A GLANCE AT OUR WORK IN AFRICA.

BY BISHOP J. C. HARTZELL.

I have finished nearly two months of work in Angola, and yesterday sailed for Madeira islands from Loanda, which city of 28,000 people lies on the west coast of Africa, 10 degrees south of the equator. I had 650 miles of travel in the interior by rail, in buggy, on pony, in hammock, and on foot, the method of travel being as the roads or paths would permit. We have five central stations in Angola—Loanda, Quiongua, Pungo, Andongo, Malange, and Quessua. The farthest one inland is 300 miles from the coast. Besides, we have several stations in charge of native preachers and teachers. The native people of Angola have suffered terribly from epidemics of smallpox and the sleeping disease. The deaths of some of our native Christians have been wonderful triumphs of divine grace. I visited all the stations, spending several days at each, preparatory to organizing the West Central Africa Mission Conference, which important event occurred at Quiongua May 30 to June 4. On Sunday, June 1, we dedicated a new native church, built by our industrial department. I send you a photograph of the church and people. It was a grand day. All the natives contributed something in money. The same day—which was my sixtieth birthday—I also ordained deacons and elders and preached twice. It was to me a most happy birthday. It is impossible for me to realize that I have passed the “three-score” mile-post.

One of the important things done in Angola this trip was the purchase of a very fine, large house and lot adjoining our mission property in Loanda. The property cost the owner \$13,000. I secured it for \$5,000. The old building, which is a good two-story structure, is now our church and school-house, and the new property gives us a dwelling and boarding hall. We have four missionaries at work here in the Portuguese and native Kimbundu languages; have planned for a large native industrial mission at Quessua, 300 miles from the coast, on the same general plan of our Umtali Industrial Mission on east coast; have now nearly 1,000 acres of land, finely located, 6,000 feet

above the sea, with a mountain river running through it; am appealing to the King of Portugal for 1,000 hectares of land on which to locate native Christian villages in the future, as the results of the work multiply; hope to send out saw-mill, planing mill, corn and cane mills, and outfits for various trades. These are specimens of how we are building for God in this far-away field. We seek the salvation of the souls of those who come to us, and endeavor to give them a practical, common-sense preparation to live among and lead to righteousness their own people.

The past nine months have been brimful and overflowing with work, travel, and responsibility, and not a day has passed without evidences of God's directing and saving care. After my siege with malarial fevers in London and attending the Ecumenical Conference, I started to the east coast with some misgivings as to health, but have improved every month physically, and am today happy and enthusiastic as never before over the marvelous ways in which God is opening and blessing His work under my care in Africa.

In November I organized the East Central Africa Mission Conference at Umtali, Rhodesia. Eighteen picked men and women from America and several native helpers make up our noble band of workers in Rhodesia and Portuguese East Africa. We have a self-supporting academy for Europeans at Umtali, and this was bought for \$14,000. It is a fine two-story building and two lots, admirably adapted to our work. The government gave me \$5,000 and loaned the balance at 5 per cent. interest until I could raise it. The property cost \$30,000 and was built for a hotel. The academy has three teachers, with departments in musical, kindergarten, grammar, and high school studies. Not a dollar of missionary money goes into this school. Our Umtali Industrial Mission for natives moves on. Our Mission Press at Inhambane has already published over 300,000 pages of religious literature, and our third church paper in Africa has begun its career, the other two being in Liberia and Angola. At Umtali I dedicated a large native church building, and since I left a class of thirty probationers has been organized.

Liberia has entered upon a new era of advance. I am not at all surprised over the wide influence for good which has been exerted by Dr. and Mrs. Camphor during their stay in America.

Africa in America will do most in many ways for itself by developing, under Negro leadership, America in Africa. I dedicated and held the last Liberia conference session in a brick and well-furnished church that cost over \$4,000, all paid for by the people themselves, except \$300 on 'the roof and windows I gave from friends. We have several such churches building on the same terms. The church at Monrovia, under the splendid leadership of Brother Sherrill, gives \$2,000 on the new building for the College of West Africa, besides building a \$2,000 parsonage. The people of Grand Bassa are giving \$3,000 toward a high school building. Liberia is no longer the forlorn hope of our American mission work!

I send you the appointments of the East Central Africa and West Central Africa Mission Conferences and of the Liberia Conference, all for 1902; also the statistics. Compare these with what we had in Africa five years ago and see how God is manifesting his approval of the forward movement of the Methodist Episcopal Church in helping to redeem this continent.

I have a week's work at Madeira islands in connection with fitting up our Sailors' Rest and completing the building at Mount Faith Mission. Then to London and Liverpool to look after many interests connected with mission supplies, etc. Hope to reach New York the middle of August.—*Southwestern Christian Advocate*.

THE CAPE TO CAIRO RAILWAY.

When the Duke and Duchess of Cornwall and York visited South Africa, they found a "train de luxe" in use on the Cape government line. According to the last annual report of the directors of the British South Africa Company, the "train de luxe" will soon be running between Cape Town and Bulawayo (1,500 miles).

In Rhodesia, railroad building is progressing rapidly, although the Boer war interfered with the transportation of construction and equipment material from the south. Meanwhile, the Beira-Salisbury line has been extended southward and a junction formed with the main line at Bulawayo. It was originally intended that the line from Bulawayo via Gwelo to Salis-

bury should constitute the first section of the main line northward, toward Lake Tanganyika, and that the Zambesi should be crossed in the vicinity of Kariba Gorge. Later explorations, and particularly the discovery of the Wanki coal beds, have led to the adoption of a route farther to the west, including the crossing of the Zambesi at Victoria Falls. The railway is due to reach the coal fields during the coming autumn and Victoria Falls before the end of 1903.

On April 14, 1902, an agreement was signed in Brussels which would seem to constitute an important step toward the realization of the late Cecil Rhodes's "dream." Under the Belgian contract, the German route is abandoned, and the Cape to Cairo railway will be carried through the Kongo Free State to the upper waters of the Nile. Instead of heading for Lake Tanganyika and German East Africa, the line will continue due north of Victoria Falls to the Kongo border, and thence via Katanga to Lake Kasali, which is the most southerly navigable point on the Lualaba (one of the principal reaches of the Kongo). Approximately, the distances to be covered are: Bulawayo to Victoria Falls, 300 miles; Victoria Falls to Lake Kasali, 700 miles. From Stanley Falls, on the Upper Kongo, a railroad will be built to Mahagi on Lake Albert Nyanza (480 miles), thus supplying the missing link between the Cape and the Egyptian railway nets. Such is the scope of the concession which Mr. Robert Williams obtained last month from the King of the Belgians. This project does not, however, necessarily replace the original central line through German territory, as planned by Mr. Rhodes and the German government. In fact, it is quite likely, if the proposed railroad be built from the coast of Dar-es-Salaam, the capital of German East Africa (either through subsidy granted by the Reichstag or by private capital under State guaranty), that the original Cape to Cairo scheme via Tabora will be realized. Both lines may astonish the world before many years as full-fledged realities. All maps of Africa more than six months old are obsolete, because history is being made so rapidly in those regions.

By joining at Lake Kasali the Kongo Free State river and railroad system the Cape to Cairo railway would secure a western feeder via Leopoldville and Matadi of the highest importance. On the eastern side there are already two feeders in wait-

ing, viz., the Beira-Mashonaland railway (350 miles) and the Mombasa-Uganda railway (660 miles). For the latter rails had been laid last Christmas as far as Lake Victoria Nyanza. Another prospective eastern feeder is the proposed Suakin-Khartoum line, the construction of which via Berber (350 miles) during the next two years seems to have been recently decided upon by the Sudan government. This will make Suakin, on the Red sea, instead of Alexandria, the chief port of the Sudan. To these eventful feeders may also be added the French line from Djibouti through Abyssinia via Harrar to the capital of King Menelik's dominions (430 miles), and perhaps to Fashoda, an enterprise which, by act of the chambers, was recently granted financial support from the Government of France.

In the development of the Dark Continent, as Africa is yet called, the United States is not at present playing a conspicuous part. Stanley's momentous work in the seventies has not been followed up by his quondam countrymen, nor is our trade with Africa, except with Cape Colony, of relative consequence. It is to be hoped that more attention will be paid by our manufacturers and exporters to the African markets and concerted efforts made to reach them. Cape Colony, with its imports of \$84,000,000, and Egypt, with its imports of \$70,000,000, bought, in 1900, \$8,600,000 and \$1,400,000 worth, respectively, from the United States. Even at that rate there is ample room for improvement; but our showing is much less satisfactory when we consider the markets of Abyssinia, the Sudan, the Kongo Free State, Rhodesia, and other growing nations and protectorates in the interior. Rhodesia alone imported during the year ended March 31, 1901, goods to the amount of \$10,267,518. These figures indicate only faintly what may be expected in five or ten years. Rhodesia is eight and one-half times the size of Great Britain, and its natural resources include rich deposits of gold and of coal, besides fertile lands and forests. The closing of hostilities in South Africa will give a tremendous impetus to agriculture, industrial and commercial activity throughout the continent.—*G. Bie Ravndal, Consul at Beirut.*

WHAT SOUTHERN PEOPLE SAY OF OUR INSTITUTIONS

Some utterances of late, as to the feelings and opinions of the people in the South among whom the missionary institutions of learning are situated, have called our attention to the fact that there are many who have no real knowledge of the great work which has been done nor of the feelings of the intelligent people of the South toward this work.

It is possible to hear that "nothing has been accomplished," and also that "what has been done has been such a mistaken work that it has not merited or secured the regard of the people who live where this work goes on."

It is also possible for one to live in the vicinity of a great work and yet be ignorant of it. For example, there are thousands of people, in many respects intelligent, who could not tell the difference between Packer and Pratt Institutes in Brooklyn, nor what either of them is really doing. They have never seen them, and they know these great educational powers only by name.

There are thousands of people in New York, in many respects intelligent, who could not give an intelligent word of information about Columbia or New York University or differentiate them. There are thousands of well-to-do people in Paris who could not tell what is being done in the Sorbonne. I once inquired at Brighton, England, about the church of the famous Robertson, and the otherwise intelligent man had never heard of him. He was simply a non-church-going man.

On one occasion in the cars going southward, I came into conversation with a citizen of New Orleans, an educated and courteous gentleman. Without indicating any personal interest in the education of the Negro people, I asked concerning the Southern sentiment regarding them. I was answered that they were a people essentially incapable of any decided mental advancement, and must always be practically a subject class. Their education should therefore be strictly confined to the industries. I inquired if the efforts made for Negro education did not prove that this people had already established the fact that they were as able to learn as other people? This was controverted, and it was asserted, for example, that they were as a

people, imitators; they could learn the things which came by imitation, trades, etc., but, as a rule, in their schools could not do work which required sustained thought. They could "go so far in arithmetic and no further." I replied that I had heard there was an institution in his own city of New Orleans where students did extremely well in higher mathematics, and grappled successfully in their classes with calculus. He asked the name of the institution, and being told that it was "Straight University," he assured me that I was entirely mistaken—"Straight University was for white and not for colored students. It was not a Negro school at all." In this statement he was sincere. He thought he was correct, both in his opinion of Negro capacity and also in his opinion that I, who lived a thousand miles away, was misinformed as to Straight University; he thought he "understood the Negro," and that I, who probably had met more educated Negroes than any man in New Orleans, did not understand. There are those in New Orleans whom he did not represent, and there are throughout the South multitudes who do know and understand and appreciate; who have informed themselves, who have been in the schools, who have studied their influences, and it is to the testimonies of such that we are to look for intelligent information.

For testimonies, I shall refer only to those institutions which are under the watch and care of the American Missionary Association. I am confident that like testimonies are to be found for other missionary societies.

The people among whom our institutions are situated belong to two races. The Negro people are a people, and in many localities are as numerous as the people of our own race. Should we quote them, however, we would not have pages enough for their feelings and opinions. These have their values, but we will now ask others.

We begin with our oldest institution of this class, Fisk University. This was under the direction of President Cravath from the first. He saw the school grow from a rude primary school to its present splendid proportions. So far it is largely his monument in management, direction, and spirit. It was my privilege at the great industrial exhibition in Nashville a few years ago to see Dr. Cravath surrounded by the representative citizens of Nashville while they were testifying to their appreci-

ation of Fisk University, its work and its spirit. Seldom has a man received more generous praise or a nobler appreciation than did Dr. Cravath on that day. The most eminent citizens of Tennessee, while they acknowledged that in earlier years they looked askance upon this work, doubtful of its wisdom and incredulous as to the outcome, these confessed their mistake, and in highest terms of unqualified appreciation testified both to the tact and wisdom of the government of Fisk University from its beginning. Said Mayor Guild, of Nashville: "Fisk University is one of the institutions of which we are proud. The fame which it has made, and which is now of a national character, speaks for itself. It is still exercising its power in equipping for the duties of life the colored youth of our land. Again, we say, Nashville, Tennessee—yea, the whole South—honors, admires, and fosters the beneficent influences it is exercising in making an intelligent, capable, and worthy citizenship."

In the summer of the year 1900 President Cravath died. His funeral services were attended by many distinguished citizens of Nashville, not a few of whom followed his remains to the grave. Among the addresses on that occasion was one by Rev. Dr. James J. Vance, a distinguished minister of the Presbyterian Church South, than whom no one in all that region could have been more representative of the people. These were his words:

"It is by his life-work that President Cravath vindicates his claim to our love and respect, and to the love and respect of the white race. His work was vast in its sweep and great in its achievements. His work was great because of the self-sacrifice it involved, and how great was that self-sacrifice we who dwell here best know. To do this work it was necessary for a man to make himself of no reputation. Dr. Cravath caught the spirit of Christ and became a minister. It was a work great in its character. Perhaps his work was greatest because of the spirit which animated it and the beauty which rested upon it, and which appeared to those of us who stood by as he toiled. I think the supreme triumph of his victory is that here among all these difficult surroundings he did a work which has alike commended itself to white man and black man, to Northman and Southman. Fisk University has never been a menace to aught that was dear to the Southern white. Indeed, it has been a blessed safeguard. Dr. Cravath moved among us, commanding

the respect and confidence of all, and because he did such a work as this among us, I say that he was a great man."

This for Fisk University and Tennessee.

Another institution is Talladega College, in Alabama. The testimony of the people among whom it is situated has been equally emphatic and constant. From Hon. J. B. Graham, superintendent of education for Talladega county—a Southerner—we quote:

"For nearly twelve years I have been brought into contact with the students of Talladega College. By virtue of my official relation to them as teachers, I find that their training, from a moral and intellectual standard, has been excellent. Talladega College is doing good work. The students deport themselves well. They are honorable in their business transactions, and I have observed that the longer they remain at this institution the greater regard they have for meeting all obligations devolving upon them in their business and civil relations."

The Hon. H. L. McElderry, State senator and mayor of the city of Talladega, writes:

"I think Talladega College has done a great work in this community. The pupils of the school have been noted as self-respecting, debt-paying, courteous men and women."

From the *Mountain Home*, a newspaper published in Talladega, which reflects the sentiments of the vicinity, we quote:

"This college is doing a noble work, and we have noticed that wherever its influence has extended for the past few years there has existed not only a far higher standard of morality and enlightenment among the colored people, but there has been also less clash and lack of harmony between them and the dominant race of the country. It is splendidly conducted, accomplishing a great work, fulfilling its mission along lines promotive of the highest harmony between the two races. Says the editor: 'For the past fifteen years I have been acquainted with the management of the college and the work done, and have no hesitation in saying that it has my approval and coöperation.'"

When Dr. De Forest died I was present at his funeral. It was conducted by the clergymen of the town—Southern men. The pastor of the large and influential Baptist Church made the principal address. His words as to the long presidency of Dr. De Forest and the excellent influence of the institution in Ala-

bama, and particularly in Talladega county, could not have been more appreciative and generous than they were. Representative citizens and prominent ladies of Talladega sat on the platform of the chapel during these services, and testified by their presence as to their sentiment respecting the college and its administration. There was no "tactless disregard of the opinions of the people" here.

Again and again have the Southern white people in Talladega county publicly witnessed to the intellectual and moral progress of the colored people through the influence of Talladega College. A Southern pastor in Alabama testifies:

"I have recently spent two days in the school, visiting every recitation-room. The industrial department is of the highest value; graduates are not only trained in philosophy and science, but also in the arts of home life and trades. Any servant of Christ having money to invest in helping on His kingdom can put it in Talladega College to good advantage."

These testimonials for thirty years could be multiplied many times for Talladega.

Tougaloo University is in the center of the Black belt of Mississippi. We quote from former Governor Stone of Mississippi:

"For many years the legislature has made an annual appropriation in aid of the normal department of Tougaloo University, and I do not hesitate to express the belief that no appropriation ever made for the education of the colored race of Mississippi has yielded as good returns."

Colonel Preston, the State Superintendent of Education in Mississippi, speaking from the platform of the institution, testified to the value of the educational agencies here at work both for the present and for the future of society, declaring that the feeling of the best intelligence of the State was in hearty sympathy with the work. Another testimony, from the Superintendent of the State Deaf and Dumb Asylum of Jackson, Miss., a representative Southern gentleman, was in these words: "I wish to assure you, Mr. President, that you have the growing sympathy and respect of the best people of the State in this work in which you and your fellow-laborers are engaged."

The governor of Mississippi, the secretary of state, and several of the most eminent citizens of Jackson have expressed to me personally the fact that the best white sentiment of the State is

heartily in favor of such work as is done at Tougaloo, and is in the fullest sympathy with it as it is administered.

There are few citizens more distinguished in Mississippi than Bishop Galloway, who resides in Jackson, in the immediate vicinity of Tougaloo, and there is no more representative or eminent minister in the South. These are his words:

"I rejoice in the missionary zeal, born of the Holy Spirit, which has sent so many cultured and consecrated men and women to labor among the Negroes of the South. They are worthy of all honor, and this generous appreciation of their high calling and self-denying labor is shared by our best people throughout the South. * * * We rejoice in their coming. I live within a few miles of your Tougaloo University, an institution managed with consummate ability, and, I believe, possibly the most potential factor in developing the Negroes of our State for the high functions of useful citizenship. From the governor of the State to the humblest citizen, the administration of that school has received the warmest commendation, and its cultured teachers, as opportunity offered, have been accorded personal and social consideration and distinction. * * * Intimate acquaintance with many of their representatives and with the work of more than one of your institutions enables me to speak with the authority of accurate knowledge. * * * They have encouraged a spirit of kindliness and confidence between the races—they have sought to cement and not separate, to make brothers and not enemies. * * * So far as my acquaintance extends, the missionaries of this Society have everywhere lived and preached that gospel of conciliation, and most abundant and gracious have been the fruits of their ministry. * * * I must commend the practical philanthropy your association has displayed in the South. * * * I can but applaud the wise policy you have adopted and the splendid efficiency of your administration."

This may speak for Mississippi.

We come now to Straight University, in New Orleans, La. Let a single fact be sufficient. For many years the working direction of Straight University has been in the hands of distinguished citizens of New Orleans. Five of the trustees, who are among the well-known, representative, and highly honored people of New Orleans, are active trustees of Straight University. The president has ever had their constant counsel. They are

present on public occasions when the institution represents itself before the people.

On a public occasion, before a Southern audience, I heard Bishop Haygood, in an oration upon Southern education, quote Straight University in terms of highest commendation, both for its management and its influence. He showed how it was reaching the masses of people through its well-developed, disciplined teachers. He held it up before the people as an example of what an institution of the kind should be.

What higher or more generous commendation could be asked than the following from the distinguished president of the Tulane University, of Louisiana, Dr. Edwin A. Alderman, written within a few weeks, referring to Straight University :

"I have heard on all sides commendations of the scope of its curriculum and common-sense character of the work done, the application of the instruction given to life, and in many ways I have heard good reports of the men and women who have received instruction there. I am sure that it is doing a great service for the colored youth of this region."

In Kentucky we have a normal school of long standing and of excellent grade. The Rev. E. L. Southgate, a representative minister of the Methodist Episcopal Church South, publicly testified as follows :

"In our Pastoral Association at Lexington, composed of ministers connected with the different Protestant churches in the city, with one exception, we have at different times discussed the work of this association in the South. I remember one occasion in particular in which we entered at some length upon its consideration, and there was only one opinion in that assembly in regard to your work in the South—that there is no more Christ-like work upon the face of the earth than yours ; not in the foreign field, not in the home field, not anywhere could there be witnessed a more conscientious devotion to the work of our Lord Jesus Christ. I want you to understand how we feel in Kentucky in regard to your work."

We have a large institution in Macon, Ga., called Ballard Normal School. At the dedication of a new building, which was attended by several of the leading white citizens of Macon, congratulatory addresses were made by the superintendent of the schools of Bibb county and by the leading city pastors of Macon.

Dr. Jennings, Presbyterian Church South, congratulated the American Missionary Association upon the grand work which was being done in Macon for all that vicinity, and Dr. Warren, Baptist, following, moved "a vote of appreciation and thanks to the American Missionary Association for its influence through this institution in building up true, independent, Christian manhood and womanhood among the colored people." He rejoiced "not only in the educational standards of the school, but also in the splendid influence of the teachers among the people, white and colored."

Within a few weeks the superintendent of public schools in Charleston, S. C., together with the school commissioners of the city, most courteously sent a personal invitation to the American Missionary Secretary administering upon Avery Institute, then in Charleston, to visit with them the schools of Charleston. They called for him, accompanied him, with the principal of Avery, to their schools, white and colored, and took occasion to give unreserved testimony to the benign and potential influence of Avery Institute (one of our higher normal schools) in the city of Charleston and in South Carolina. Two of the citizens of Charleston, one of them an influential white Southern gentleman, are trustees of the institution.

Out upon the Mississippi river, in the city of Memphis, is a normal institute with seven hundred pupils. The same principal has given it direction and character for twenty-five years. What is thought of this institution among the people where it is situated may be stated in the words of a prominent business man in Memphis, a Southerner and a member of the city board of education. These are his words:

"As a citizen of Memphis and a business man, I have for some years been familiar with the work at Le Moyne Institute. I have noted with satisfaction the general influence for good in the community, and especially the advancement of our colored people in intelligence and self-control. I know it has done a large work in sending out a large number of well-prepared teachers for our public schools. The industrial work of the school, as I have known it, is worthy of all praise. So well satisfied am I with the work and influence of the school and with the discreet and conservative administration of its affairs, that

I am paying the expenses of the kindergarten department myself."

Like testimonies could be quoted all along the line from Virginia to Texas. It would simply be "a great cloud of witnesses." They are made by people who know and understand. They are not made by the people in the South who do not know what is being done. The people in the North may well regard those whose opinions are founded in knowledge.

These institutions and others quite as worthy have, through those whom they have sent out, been teachers of millions of people. Take, for example, the great industrial school of Tuskegee, with its thousand students. At least fifteen or sixteen of its prominent teachers are graduates from the college departments of the higher institutions for the Negro planted and sustained by the North, besides other teachers from the normal grades of the same institutions. Wisely, therefore, does our honored Doctor B. T. Washington add his testimonies to the necessity of these institutions and his endorsement of their work. It can be seen also how the influence extends itself. Many hundreds of thousands have been taught how to live in good homes, how to be industrious, how to practice economy, how to acquire property, how to be thrifty—how, in short, to be the leaven of right thought and feeling and action which has done far more and is doing more to leaven the masses of the Negro people than all other agencies. More than this, they have stirred the white people to emulate and imitate their schools and their progress in the upbuilding of character, and the white educators of the South, as never before, are rallying the Southern people to unite in this upbuilding.—*The American Missionary*.

THE EDUCATION OF THE NEGRO.

BY KELLY MILLER.

The "Education of the Negro" will form a chapter in the forthcoming report of the Commissioner of Education.

Kelly Miller, professor of mathematics in Howard University, has treated the subject in its many phases, making elaborate use

of various tables prepared by many scientific societies and men of the United States.

We quote some of Professor Miller's views :

"There are four phases of the Negro population which entail important educational consequences," says Professor Miller.

"The movement toward the Northern and Western States, where there are no separate schools, places a portion of the race on the same educational footing with children of European descent. A broad distinction, therefore, must be made between the States which divide the schools on racial lines and those which do not. Owing to the relative density of the Negro population in the two sections, the scholastic separation of the races follows quite closely the line of cleavage between the slave and free States. The half million Negroes in the Northern States constitute no special educational problem.

"The tendency of population to drift into cities presents important educational suggestions. This tendency is no doubt due, in part, to the better school facilities which the cities afford. The million Negroes in the large centers have fairly adequate and ample educational facilities. The South is too poor to provide adequate schools for the population sparsely scattered over the rural area, and especially so under the policy of separate instruction for the two races; but in the cities, where the population is dense and where the wealth is amassed, the conditions are much more favorable. Nor does the duplication of schools work such an economic hardship, for where there are sufficient numbers of both races to maintain the schools with a full complement of pupils, there is little waste in the dual system. The education of the city Negro will be treated in a separate chapter.

"The thinning out of the African element in the border States, where separate schools exist for the two races, must eventually raise the question of the feasibility of maintaining an independent system of schools for so sparse a population. In the State of Missouri 150,000 Negroes scattered throughout the State would demand in equity almost as many schools as sixteen times as many whites, and on a corresponding scale of cost. Oftentimes there are not enough Negroes in a whole county to supply children for a single school, and yet these few children may be scattered over 400 or 500 square miles. This is merely suggestive of the special educational problem of the border States.

“The segregative tendency of the Negro population to lodge itself in certain sections of the Southern States localizes what might otherwise be a national problem. If this black mass were equably diffused throughout the country, the problem, in its educational aspect at least, would lose in intensity what was gained in extension; but the stubborn tendency of this mass to settle into knots and ganglia where the institution of slavery planted it most thickly emphasizes the pressing need of special remedial agencies. The condition of the Negro in these congested localities and the utter inadequacy of local provision call more loudly than anything else for national aid to popular education.

“In 1810 there were in the United States 1,377,808 Negroes. In eighty years this number had swollen to 7,470,040. It more than quintupled itself in eight decades.” Continuing, he says:

“Seven hundred thousand Negro females in eighty years produced a progeny of 7,000,000. The African is without question the most prolific element in America. The race will not only persist as a physical factor of the American people, but its natural increase will be sufficient to perpetuate the race problem in unabated force. This fact suggests the wisdom of immediate action, in so far as the problem will yield to ascertained methods of treatment. To delay is not only dangerous, but is expensive as well. While it is conceded on all hands that the Negro has made wonderful strides in education, yet there are probably more illiterate Negroes in the United States today than there were in 1860. The additive difficulties keep fully abreast of the agencies of relief. If national aid to education had been extended ten years ago, there is no doubt that some of the phases of the race problem would have been much nearer solution than they are today. Procrastination today will only add new complications for tomorrow.”

Notwithstanding considerable waves of emigration toward the North, 92 per cent. of the race is still found in the South.

“This suggests,” he says, “the inability of the colored race to maintain itself in a higher latitude; but whether this inability is due to the rigidity of the climate or the frigidity of the social atmosphere is not apparent. The essential fact, however, remains. The Northern States are not likely to receive the Negro in such numbers as to relieve the South of its congested

condition. It is often suggested as remarkable that the Negro does not rush to the freer conditions of the North as a gas from a denser to a rarer medium. There civil and political rights are guaranteed, and educational privileges are ample and free alike to all. Why a people should prefer to remain in a region of repression, where their children must perforce be brought up without ample educational equipment, when they might remove many of these disabilities by crossing an imaginary line, might seem to be a great sociological mystery; but there are other deterrent causes that hinder. The Negro is essentially a conservative race. It would rather bear the ills it has than fly to those it knows not of.

"The industrial proscription of the North is scarcely less depressing than the political suppression in the South. In the New England States, where the sentiment toward the Negro is freest, there is evinced the least tendency to emigration. In all New England there are fewer Negroes than can be found in the city of New Orleans. The increase of the Negro element in the north Atlantic States from 1860 to 1890 was 73 per cent., or only 3 per cent. above the general growth. The movement toward the West has been more general, but even this has not been marked enough to indicate a shifting of the base of population. There is no mistaking the tendency of the bulk of the Negro population to remain in the Southern States. The fascinating attractions of the North allure them not. The educational as well as the general sociological problems growing out of the presence of the Negro must be worked out in the South, where the black man is destined to abide. As the localization of a national problem places too great burden on the afflicted States, the General Government should lend a hand toward wiping out the national reproach.

"The growth and expansion of the so-called black belts in the South possesses great sociological significance. Although our modern statesmanship has not consciously set apart a land of Goshen for the abiding place of the sable sojourners, nevertheless this land is establishing itself by the sheer force of racial gravitation. The tendency of the Negro population to cluster about black centers, notwithstanding the operation of potent dispersive influences, has been widely noted and remarked upon. A careful study of this population shows that it is solidifying

along the river courses and in the fertile plains of the South, where it was most thickly planted by the institution of slavery. While these 'black belts' would have covered a territory as large as South Carolina at the beginning of the civil war, thirty years later they have grown to an area greater than that of all the New England States.

"There are several causes which conspire to perpetuate the segregative tendencies of the Negro population: Under the social conditions now prevailing the Negro is compelled to flock with his kind. He is thrown back upon himself by the expulsive power of prejudice. The Negro possesses the social instinct in a high degree, and cannot endure isolation. The thinly veneered tolerance which he receives when scattered promiscuously among the whites by no means satisfies his longings. He longs for his own church and society and forms of social life.

"The white population shuns open rivalry or contact with the Negro on terms of equality. Wherever white men and women have to work for a living they avoid those sections where they have to compete with the Negroes; and if indigenous to such localities they often migrate to where the black rival is less numerous. For this reason immigration avoids the 'black belts.' Whenever a community of northern agriculturists settle in the South they usually select a white neighborhood, and, in some instances at least, they have been known to 'freeze out' the Negroes by methods of their own devising.

"As manufacturing industry moves southward, the poor country whites will be drawn to the cities as operatives and workmen along lines of higher mechanical skill, leaving the Negro in vast numerical preponderance in the agricultural districts.

"These factors operating separately and coöperating conjointly will perpetuate the 'black belts' of the South and make permanent this modern land of Goshen.

"The political, social, and industrial future of these localities is a matter of serious importance. These belts are so distributed among the States that they cannot maintain political integrity. They do not follow the Atlantic coast line, but are only tangential to it at several points, and therefore their commercial importance is materially lessened. The Negro constitutes a majority in only two States; but even in these the white man's superior political sagacity will enable him to maintain governmental control for any calculable period of time.

“The educational, social, and industrial life must be elevated by the Negro himself under the stimulus of local and national assistance. It is here that must be worked out the future of the race on this continent. The great masses will be gathered in these belts or in the corresponding black wards of our large cities, from which the volatile particles will fly off in all directions to be dissipated and lost.

“It is no reproach to these people to say that if left to themselves they would lapse into barbarism. No people, unaided, can lift themselves from a lower to a higher level of civilization. It is a social, as it is a physical, impossibility to lift one’s self by pulling against the straps on one’s own boots. But this land of Goshen is not to be left alone. There will always be a number of whites affiliating with the Negroes for purposes of philanthropy or gain. Hampton and Tuskegee and Fisk are types of philanthropic helpfulness. There is need of autochthonous enterprise. Young men of ambition and education will be forced to such communities as a field to exploit their powers. The secret and method of New England may thus be transplanted to the South by the hands and brains of sons of Ethiopia. It is here that the great educational and developmental problems must be worked out.”

“GOING FANTEE.”

The civilizing of the dark races, of which work so much now falls to the lot of Englishmen, would be an easier as well as more satisfactory task if it were certain that they would always stay civilized, but that is not a certainty at all. We do not know, that is, whether the moment independence was attained and the severe pressure of white dominion withdrawn there would not be a rapid reversion to lower ideals or even to utter savagery. The late Duke of Argyll always maintained in his thoughtful speculations on the subject that the tendency in some races toward retrogression was as strong as the tendency toward progress, and was inclined to believe, though he could not scientifically prove it, that certain tribes of savages were men who had survived as the *detritus* or ruined fragments of higher civilizations. The evidence as to the permanent results of white

control is still most imperfect, because the white and dark races have been in close contact for such very limited periods, but the little there is tends to raise doubts as to the truth of the optimistic view. The withdrawal of white ascendancy in Spanish America has not been a complete success, the natives as a body, and with remarkable individual exceptions, having betrayed a distinct tendency to sink back to their ancient level, though the revolting cruelties of Aztec Mexico have not been revived. The keenest observers in India doubt whether, if we withdrew, there would in fifty years be any trace left of our century of dominion, either in the thoughts of the people or their ways of life. The missionaries say that "the time for independent native pastors has hardly yet arrived." The conviction of the people themselves resembles that of the keen observers, they regarding our reign as a passing cloud permitted for a moment to obscure the clear sky of Hindooism.

We rather distrust comments upon Negro mental status, because the imitative habit of the Negroes—which may, like the imitative ways of our own lower classes, be a method of stretching toward the light—and their abnormal vanity excites in the white man irritation and scorn which disturb the equanimity of his judgment. Still, the accounts of the emancipated slaves in the Southern States—allowing, we repeat, for remarkable exceptions—point to retrogression at least as clearly as to advance, especially in the general ideal of morality. About Hayti, the only Negro State which was once ruled by white men, the observations of travelers are uniformly unfavorable, and this at considerable intervals of years. We confess we remain unconvinced by the stories of cannibalism, except possibly as prevailing for a moment after great droughts or other disasters affecting food; but the Haytian certainly tolerates voodooism, a foul variety of serpent worship, brought no doubt from Africa, and exhibits to a full degree his ancient callous cruelty. The worst Roman emperor would hardly have been capable of the conduct related by Mr. Pritchard in "Where Black Rules White: Hayti" (A. Constable & Co., 12s.) of the able tyrant, the "Emperor" Christophe:

"There seems to have been nothing to appeal to in this man's nature. Bravery, humility, all alike failed to touch him. He had no bowels of mercy. He was one day on the battlements

with a youth, who, perhaps presuming on past favors, in some manner displeased him. The drop from these sheer walls is 2,000 feet to the plain below. 'You are, of course, about to die,' said Christophe, 'but I will be kind to you. You shall have a choice of deaths. Either you throw yourself over here or the soldiers shall shoot you.' The young man chose to fling himself into space; but by a miracle he fell amongst some trees or bushes on the cliff side and so escaped with a broken arm. He gathered himself up somehow, and presented himself again before the emperor. 'Your bidding has been done, sire,' he said. 'Yes, it has,' remarked Christophe, 'and I am very much interested to find that you survive. Oblige me by trying if you can do it again!'"

There is, too, the curious evidence, known, we believe to every experienced white man in Africa, and, if we recollect aright, in Australia also, of the tendency of individuals who have been thoroughly trained in civilization to "go fantee"—that is, to revert to the savagery of one of the most savage tribes. Mr. Grant Allen was supposed in London to have exaggerated the truth to absurdity in his story of Rev. John Crowdy, but Lady Broome in this month's *Cornhill* relates a story of a Zulu girl which is nearly as suggestive. The authentication in this case is perfect, for the girl lived in Lady Broome's own house, and her mistress would, it is obvious, have willingly recorded a very different story:

"I think, however, quite the most curious instance of the thinness of surface civilization among these people came to me in the case of a young Zulu girl who had been early left an orphan and had been carefully trained in a clergyman's family. She was about sixteen years old when she came as my nurse-maid, and was very plump and comely, with a beaming countenance and the sweetest voice and prettiest manners possible. She had a great love of music, and performed harmoniously enough on an accordeon as well as on several queer little pipes and reeds. She could speak, read, and write Dutch perfectly, as well as Zulu, and was nearly as proficient in English. She carried a little Bible always in her pocket, and often tried my gravity by dropping on one knee by my side whenever she caught me sitting down and alone, and beginning to read aloud from it. It was quite a new possession, and she had not got

beyond the opening chapters of Genesis, and delighted in the story of 'Dam and Eva,' as she called our first parents. She proved an excellent nurse and thoroughly church trustworthy; the children were devoted to her, especially the baby, who learned to speak Zulu before English, and to throw a reed assegai as soon as he could stand firmly on his little fat legs. I brought her to England after she had been about a year with me, and she adapted herself marvelously and unhesitatingly to the conditions of a civilization far beyond what she had ever dreamed of. * * *

"A friend of mine chanced to be returning to Natal, and proposed that I should spare my Zulu nurse to her. Her husband's magistracy being close to where Malia's tribe dwelt, it seemed a good opportunity for 'Malia' to return to her own country; so, of course, I let her go, begging my friend to tell me how the girl got on. The parting from the little boys was a heart-breaking scene; nor was Malia at all comforted by the clothes all my friends insisted on giving her. Not even a huge Gainsborough hat, garnished with giant poppies, could console her for leaving her 'little chieftain;' but it was at all events something to send her off so comfortably provided for and with two large boxes of good clothes. In the course of a few months I received a letter from my friend, who was then settled in her up-country home; but her story of Malia's doings seemed well-nigh incredible, though perfectly true. All had gone well on the voyage and so long as they remained at Durban and Maritzburg; but as soon as the distant settlement was reached, Malia's kinsmen came around her and began to claim some share in her prosperity. Free fights were of constant occurrence, and in one of them Malia, using the skull of an ox as a weapon, broke her sister's leg. Soon after that she returned to the savage life she had not known since her infancy and took to it with delight. I don't know what became of her clothes, but she had presented herself before my friend clad in an old sack and with necklaces of wild animals' teeth, and proudly announced she had just been married 'with cows,' thus showing how completely her Christianity had fallen away from her, and she had practically returned on the first opportunity to the depth of that savagery from which she had been taken before she could even remember it. I soon lost all trace of her, but Malia's story has always re-

mained in my mind as an amazing instance of the strength of race instinct."

The causes of such reversions, which indicate, we repeat, a general tendency to reversion when once the white authority is withdrawn, are, we conceive, two-fold. One is that we under-rate the immense burden in the way of self-control, habits, and obediences which western civilization lays upon its subjects—a burden which includes, first, a strict moral law which it has taken centuries to drive into our own people—they have hardly imbibed it fully yet, as we see whenever, for any reason, restraint is withdrawn; secondly, a political law curiously unsuited to any but white temperaments, and, thirdly, a ceremonial law involving dress, food, education, worship, methods of courtship, subjects of conversation—in fact, the whole details of life from the greatest to the most minute. The moment that burden is felt, the man who has not been trained for generations to endure it or is not whipped into endurance by opinion begins to desire to throw it off and to be independent of it—reverts, in fact, to savagery, as being, if there is no white control, less burdensome and more agreeable. It was Midhat Pasha, we remember, one of the ablest Turks who ever lived, who pronounced European social etiquettes to be absolutely unendurable and fatal to any true enjoyment of social life. The other cause is not so certain, but it appears to us to exist. We white men can only use our own Christian civilization as our instrument for raising the inferior races, and it is at least possible that other civilizations equally Christian might exist which might suit them much better, but which they are not allowed to develop freely. The object of our training of the dark peoples is always to produce a type. That type is, from the conditions, necessarily ours, and it is at least possible that there are and ought to be many types all equally acceptable to the higher powers. There is no better type among civilized men than that of the English minister of any church, but no dark man in the world, if left to himself for a generation, will, even if he retains the faith in its purity, be exactly like that.

And, lastly, we are all in an absurd hurry. We forget that the dark men of the second generation are not converts at all either to Christianity or civilization, but persons with strong inherited tendencies born under a system both of thought and

manners which is at variance with those tendencies. They are no more denominated by their creed than our own masses, and no more worshippers of our civilization than the white "beach combers" of the Pacific. It takes generations to make of the descendants of converts real Christians—that is, Christians whose ideal never changes, whatever their conduct may be—and to make them feel the burden of civilization a source of strength. Why should an "instructed" Zulu be so much better than an instructed Anglo-Saxon, or Wend, or Hun, who remained often for centuries a fierce barbarian with a veneer of Christianity and civilization? The veneer thickened gradually, but the underlying nature often burst out, and so it will be with the Zulu and the Negro. We must be patient for generations, never withdraw our influence while we can retain it, and retain confidence that, though this is not the path of progress we should have followed, it is the one which throughout history Providence has adopted. You can no more make a civilized people in a year than you can make a tree.—*The Spectator*.

ADDRESS BEFORE THE UNITED STATES INDUSTRIAL SCHOOL, CARLISLE, PA.

BY W. H. COUNCILL.

No three hundred years of human history have presented such wonderful evolutions as the three hundred years of Negro American history. Four millions of industrious Christians were evolved in the South from four million savages.

From four millions of penniless Negroes have evolved in thirty-nine years ten millions of citizens worth a billion dollars, right in the land of their bondage. From eight million white slave-holders have evolved fifteen million white tax-payers who support churches and schools for their former slaves. The contribution to Negro education and religion, in proportion to the ability of the South, exceeds that of any other section of the country. The North, East, and West, with unlimited resources, have had a hundred years of almost unbroken prosperity. The South has been the scene of conflicts. Vast armies have thundered over her and wasted her life. Her whole social and com-

mercial fabric was destroyed. Yet out of this wreck she has crawled, and with the new order of things promises more excellent development.

Our slave plantations have been turned into industrial schools for the old slaves, masters' old mansions turned into colleges for the slaves, and old slaves are presidents of these colleges. Normal, which I have the honor to represent, was once a famous inn and race track. There stood the distillery. There stood the grogshop. There stood the auction block, whereupon the Negro was sold. Today it is one of the largest Negro collegiate and industrial schools in the world, and every man on its board of trustees was a commissioned officer in the Confederate army.

The prophet has said, "The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined." All this has taken place in my day in the South.

Thus, while all the outside world discusses solution, the glorious old South goes from one triumph to another in the process of evolution in thought and industry. This is our work in the South. By it the law of love shall reign supreme in all the land, and gentle peace shall come to abide forever in the Negro cabin, in the white man's mansion.

Whatever lifts up the white race in the South must lift up the Negro race. Breathe into the white boys and girls of the South intelligence, justice, truth, mercy, and industry, and the Negro will be benefited. Nothing has ever been in my way but ignorance, either on my own part or the part of the other man. There is but one superiority, and that is the superiority of virtue. That man is superior who does the superior thing to lift mankind to superior conditions.

I came through the Richmond slave pen to this platform upon which I stand. I do not regret the hard struggles of my life and the bitter experiences necessary to my growth, for, after all, adversity tests and develops man. Let us all who toil and struggle take heart and labor on. Let us be concerned about only one thing, and that is how to be a useful and helpful man in the world. When hungry and weary, darkness all around me, naked and bare, in the midst of these trials, when a small boy, I walked forth one night, my eyes turned toward the stars in heaven, my only witnesses; with tears flowing down my black

cheeks, my little hand upraised, I promised God that if he would help me to be a man, I would try to make conditions more favorable for all other little boys and girls in the world. It was a great promise, but I have tried to keep it, without regard to race or color. I know no better way to show my love to God than to serve my fellowman.

Races in superior condition by their own measurements set up standards for all other people. These standards they maintain and force upon weaker races by ridicule, abuse, misrepresentation, or the sword. Even the good Shakespeare dared not strike direct at the corruption of the Elizabethan court. He digs up an unnatural being who had been dead a hundred years that Lord Burleigh might see himself in Richard III. When he would reform his own land and rid it of certain vices he goes to the despised Jew for the Shylocks of England. It seems difficult for strong races to do justice to weaker ones. Each race must write its own history and interpret its own aspirations.

The Negro is often vastly different from what he is represented to be. There are two widely different standpoints from which this much ignorantly discussed and often badly abused people are viewed—the point of view of the over-ardent friend, and the point of view of the malignant enemy. Both are dangerous. One prepares the public mind to expect too much of the Negro. The other prepares the public to cry: “There is a Nigger! Hit him! Kill him!” There are few men who post themselves before speaking or writing on the so-called Negro question.

The Negro suffers by the ignorance of men who talk and write about him without studying him. I cannot for a moment entertain the doctrine of native racial superiority. I could have no respect for a God who would make races inferior and then hold them equal to the superior races in moral accountability. The Anglo-Saxon has raised itself to superior condition. He deserves the credit. He has centuries of struggles, barbarous practices, imitation of other races, civilizing influences behind him. No people have been greater imitators. He has copied from all ages and all lands, and everywhere from despised races. He got his religion from the Jew, his chemistry and geometry from the copper-colored Egyptian, his arithmetic and algebra from the black Arab, his paper, gunpowder, and printing from the yellow race.

The growth of "a nation in a nation" in the South is marvelous. The attempt to unrace either, to harmonize their varying natural characteristics, has been as unreasonable as to alter any other natural irresistible forces. To change the nature of a people means to kill that people. To help it develop in its own sphere of usefulness "after its kind" means life. We have in the South two distinct, widely varying races. They differ in everything which makes up social life, just as other races differ in their social make-up. These distinct characteristics cannot be changed. Any attempt to alter them fails and produces harm. In their industrial life there is no need of friction, no need of racial antagonism. The Negro may prosper; the white man may prosper. No man should fail. Let the strong white man do justice, North and South, to the Negro and to all weaker peoples—justice everywhere.

It is now unpopular to speak for higher education. But no common grade of mind produces the achievements in art, science, and literature which welcomed the twentieth century. Babylon stood upon the shoulders of achievements of earlier centuries. Greece stood upon the shoulders of Babylonian learning. Rome stood on the shoulders of Greek culture, there holding aloft a torch which has thrown its light across twenty centuries, generating activities which have burst forth into the radiant glories of our own times. No common grade of mind produced the thinkers and inventors who have blessed the human race. Brain must underlie everything in the world. Mind is the fulcrum upon which the industrial lever rests that moves the universe. I set no limitations upon mind attainment. I limit learning to no class, no profession. I would pour into the souls of the blacksmith and carpenter, farmer and merchant, "the man with the hoe," the cook and chambermaid, into all of God's creatures everything that is possible for man to know. I would sweeten toil by learning: I would bring peace to society by Christian culture. I would drive out strikes, mobs, riots and bloodshed by the exaltation of the God in man. I would spiritualize matter. I would not materialize man. I would lift up matter. I would not cast down man. I would not tear down a single mountain, but I would raise every valley to the elevation of the highest peak on earth.

It is charged that the colleges, academies, seminaries, normal and industrial schools scattered over the South since the war have not made the Negro better. If that is so, it is unwise to dedicate another building to the education of the Negro. But the charge is not true. Crime is not committed because of education, but because of the lack of the proper kind of education. Negro criminals are of the most illiterate, stupid, and besotted element. They come from among that class which has not yet been reached by the process of education and true civilization. The white South has acted admirably; the North has given grandly; the Negro has done well for himself; yet there still hovers over us a black cloud of ignorance which cannot be removed by disfranchising the Negro nor by any injustice or oppression. This nation must soon or late adopt measures to lift up its ignorant masses.

The Negro criminal element (census 1890) is about 33 to 10,000 of the Negro population, or 24,272 for the whole race in the United States. It is admitted by all that 40 per cent. of Negro illiteracy has been wiped out since freedom, or 2,800,000 Negroes out of 7,000,000 have learned to read and write. Of the 24,272 Negro criminals, 54.13 per cent., or 13,138, can neither read nor write; so in 2,800,000 Negroes who can read and write there are 11,134 criminals, according to government statistics kept by the men who make, construe, and execute all laws in this country. Do these statistics justify the assertion, born of ignorance and often promulgated by prejudice, that education is injuring the Negro and ruining this country?

There is much said about the kind of education needed for developing races. I have long since been convinced that it is not so much what kind of education we get, but what we do with that education. Any education, whether purely literary or industrial, which is not useful in bringing in good feeling among all classes, and prosperity to the nation, should be discarded. The spirit which underlies an education means everything. There is something higher than college and workshop. All education, all training should tend to inculcate a proper idea of racial development in its own sphere—the proper relation of the races—love and friendship for all mankind. Without this spirit, the highest industrial or literary training will breed hatred, strife, and death. No education or training should be given

simply to struggle against or compete with our neighbor, but to labor with him for the common good. Then will race conflicts, labor disorders, strikes, and riots cease.

A few disturbances and outbreaks in the South show the wonderful organic forces in the South. We have there ten millions of Negroes and fifteen millions of whites, and yet we have probably in the whole South only one Negro and one white man in ten thousand who clash. The other 9,999 rub against one another every hour of the day, in every walk of life, transact their business and go on their way in perfect friendship. These peaceful relations of the 9,999 give a bolder prominence to the one exception which is held up by enemies as a general rule.

The love and attachment between the races of the South are more than wonderful when we consider the untiring efforts of busy and meddlesome enemies seeking to scatter seeds of discord and break up our peace. We 9,999 will stand firmly for good will and happiness of both races in the South. No enemy shall take that one sinner in ten thousand and disrupt and tear us asunder. We have labored side by side for centuries, and have never harmed each other. This good conduct of the Negro justifies the sympathy and aid which kind Northern friends have lavished upon him in the past, and is a guarantee that a continuation of Northern aid and sympathy will not be misapplied.

It is no exaggeration to say that not one white man in a hundred has studied the better side of Negro life. Ninety-nine out of every hundred notices that appear in the public press deal with the evil side of Negro life. The American white man has little conception of the real progress made by the Negro in the last forty years. He sees the shiftless dudes and criminal Negro, but rarely stops to note that intelligent, industrious, sober, earnest, law-abiding, and God-fearing army of Negroes, 3,000,000 strong, who are forging their way, step by step, onward in the face of slander and attempted detraction to respectable citizenship and recognition in the world. The men who know the Negro and who have studied him from contact with his better life are the substantial business men of the country, who are always willing to testify to the worth of my people.

More cotton is exported from the United States than any other one article, or from any other country. In the last ten

years 30,000,000,000 pounds of cotton, valued at \$2,250,000,000, have been exported. The United States produces more cotton than all the balance of the world.

The cotton manufacturers of Great Britain, Germany, France, Belgium, and Italy depend upon our cotton exports. Ten years ago \$254,000,000 were invested in cotton manufactories, employing 221,585 operatives who received for wages \$67,489,000 per annum. The South produced from 1880 to 1890, 620,000,000 bushels of corn, 73,000,000 bushels of wheat, and 97,000,000 bushels of oats. Negroes perform four-fifths of the labor of the South. Therefore, their share of the average annual production of corn, wheat, oats, and cotton was \$431,320,000 per annum. The entire cotton average of the South would form an area of 40,000 square miles. Negro labor cultivates 32,000 square miles of this space. One Negro in every hundred who can read and write is engaged in teaching, preaching, and the other professional work. That is what the records tell. Does this show that the educated Negro is the criminal Negro, that all educated Negroes go into the professions, and that education unfits the Negro for labor? Two million nine hundred and fifty thousand Negroes who can read and write are working every day in all grades of labor. Are not our virtues minimized and our sins magnified? Do not these facts show forth the Negro's contribution to the industry of the whole world in a manner that should receive the recognition and admiration of all good people?

The one-room Negro cabins of the South are held up to ridicule as if they contain all the poverty and sin in the land. Civilization depends more upon what goes on in the one-room cabin than upon the one-room cabin itself. There are millions of honest, industrious, virtuous Negroes in the one-room cabins of the South. The Negro in his one-room cabin, chinked and daubed, whitewashed, clean little yard, his pig sty and cow pen near by, chicken coop, cotton field, corn field, his melons and yams in season, is many times happier than the millions who live in the hot one room of tenement-houses with miserable surroundings in the large cities of the North. Give the one-room-cabin Negro time and he will astonish the civilized world in home-building. Even now impartial investigation of the home life of the better element of Negroes would astonish the people who have not kept up with Negro development in this country.

It is the most remarkable development of Negro life since the wars in mental culture as well as physical comforts.

Any coward can oppress a people, can be unfair, but it takes a brave man to treat all men, of whatever race and condition, fairly and justly. Any other ideals, any other treatment of men, transmits to posterity a race of moral weaklings and cowards. Teach every boy and girl that the salvation of life, the salvation of everything in the world, is the glorious end of education and duty. I would rather see every Negro of the ten million in this country driven into the Gulf of Mexico and sink beneath its waters with spotless souls than to live with the blood of human beings, with the blood of another race, dropping from victorious daggers in Negro hands.

Somehow or other, I have great faith in the final outcome of truth and justice. I think much of the misrepresentation and downright persecution put upon my people in many parts of this country are simply the dark hours before the break of day. These things are incident to the rise and progress of all people whom God has tested to prove their fitness for continued existence. As pressure makes steam, as friction develops fire, so hardships bring forward manhood. No Judas, no betrayal. No betrayal, no humiliating trial. No humiliating trial, no conviction. No conviction, no cross. No cross, no Christ. No Christ, no Christianity to bless the world. It would be folly to expect a people, any more than an individual, to rise to honor, dignity, and usefulness in the world without running the rapids of prejudice on the part of races in superior conditions. But right has always triumphed and it will continue to triumph. All public sentiment, all legislative enactments and customs established through prejudice, detrimental to weaker races, and which are wrong, will be reversed. Hard work, patience, peace and good will to all men on the part of the Negro will overcome all opposition. Prejudice must give way before right and intelligence, as the dark shadows are chased away by the sun. Justice and truth are eternal. Injustice and wrong must go down.

Some years ago, in the city of Montgomery, Ala., an old aunt was walking down the street from the capitol. A gust of wind swept her bandanna from her head out into the sands of the avenue. An Anglo-Saxon gentleman recovered the handkerchief, and presented it in the most courtly manner to that old

Negro woman. That gallant man was Thomas G. Jones, then governor of Alabama. I am not afraid of a people who can produce men like that. This is only reciprocal kindness, for every great white man and white woman of the South were taught patience, love, and politeness by the thousands of black mamnies and uncles scattered throughout the South for two hundred years, which peculiar conditions produced a manhood and womanhood, both white and black, unlike any other manhood and womanhood in the world.

If I were to scale the gamut of history and pluck from the diadem of the world's honor its brightest gems of virtue, I could present to you no higher example of womanly integrity than is found in the white woman of the South. Were it not for her, Southern society would be "confusion worse confounded." It would be pandemonium in riot. She is loyal to her race. She admits to her embrace no other. She stands like a "rock in a weary land," maintaining the purity of her race in the South as far as she can. I am glad to be able to say that the educated element of my race has no desire for what is known as social equality. The educated Negro desires the continued identity of his own race, and seeks to adorn, dignify, and exalt his own social circles to accommodate his most extravagant social ambition. It is the ignorant Negro who feels that the solution of the race problem means equality of the races. The educated Negro is satisfied with the equality of virtue and a chance to be a man in his own sphere.

The Negro woman is, indeed, an uncrowned queen in adversity, and lifts her head far above abuse, slander, and insult as the lofty mountain peaks kissed by the pure airs of heaven tower above the swamps and marshes which lie at their base.

Our female element, under mother influence, attends school and church, eschews the brothel, stays at home and works, and, to our shame, is the backbone of the Negro race today. Were it not for the Negro woman, the outlook would be dark. I am aware of the breadth of my speech when I say that the world has never furnished a higher womanhood under like conditions than the Negro woman of the South. With strong appetites and passions, penniless, often houseless, practically left to shift alone amid debasing influences in the race and out, exposed everywhere, stumbling, falling, rising, fleeing, she goes on wash-

ing, cooking, plowing, sowing, reaping, educating her children, building the cottage, erecting churches and schools, often supporting husband and son. This black woman deserves the admiration of all the world.

But has the Negro no claim upon the American Government? Is there a section which has not felt the warm breath of his loyalty? Is there a section which has not been bathed in the sweat of his brow? Is there a section that has not felt the lifting-up influence of his toil? Is there a decade in history or a spot on its surface which has not been hallowed by his blood? Has the East ever called when he did not answer? It was Crispus Attucks, a Negro, who was the first to lay down his life in the Revolutionary war. Has the South ever called when he did not answer? Was he not with Jackson at New Orleans? Did he not there pile up the cotton bales which protected the Americans from British lead? Has the North called when he did not answer? Although he did not follow Nat Turner; although he spurned the entreaties of John Brown to rise and slay innocent women and children, still when he had a legal opportunity he marched two hundred thousand strong, beneath the Stars and Stripes, for his own freedom and the perpetuation of the Union. Has the whole nation ever called when he did not answer? It was the Tenth Cavalry, under gallant Wheeler, which planted the American standard on the heights of San Juan, crushed out the Spanish empire, changed the map of the world, and made the crowned heads of all nations seek our Government. True through it all, brave through it all, as was great Toussaint L'Ouverture, who provided for the safety of his master's family, then whipped the best-drilled soldiers of the world, gained the freedom of his people and the independence of his beloved isle. What else is needed to establish the Negro's title to participate in the enjoyment of the rights and liberties of this great country?

I know of no good element in the human character which is not found in the Negro race. Indeed, the Negro has been placed under greater strains of conscience and taxed more severely in honor and integrity than any other race known to history. The South is wild in its praises of Negro fidelity in the days when it was prostrate in civil strife and its defenseless women and children committed to the care of the Negro. Is there a single case

of treachery or infidelity recorded against us? The Northern soldier could always trust his life in the hands of a Negro wherever found. Is there a single case of treachery or infidelity recorded against us by the North? The faithful Negro would defend and feed "Old Mistress," hide the cattle, food, and valuables in the hollows and in the thickets, and then pilot the Northern army by these hidden goods safely through the mountains out of danger. There was a struggle between his sense of honor and his desire for freedom. He would rather have remained in bondage to this very hour than to have violated his sacred honor. Was ever human nature so taxed before? Do the pages of history record greater fidelity and heroism? Those same noble traits of character are in the Negro today; but some men will not see them.

The world's monuments tell the story of human struggle. Where man has shed most tears and moistened the earth with his blood, there the monuments have their foundations deepest. Where man has toiled and struggled for man, there the foundations of the monuments are broadest. Where man has fought fiercest in the realm of mind, there he has conquered most and there the monuments rear their heads highest. My race has built a monument which time cannot efface. As long as man loves true liberty, as long as the spirit of justice finds lodgment in the human breast, as long as the virtues of fidelity and patience live among men, so long will the memory of the Negro race in America live. All efforts to discount or wipe out our glorious record will only brighten it, and cause it to reflect its refulgent glories far away across the ages to come.

Nothing is immortal but the mind. Nothing survives but spirit. Nothing triumphs but soul. The Jewish people are the fittest people in the annals of man. They alone live. All others die. All nations, whether ancient or modern, have been broken and shattered in proportion to the intensity with which they have thrown themselves against these people. Oppress them, they increase. Persecute them, they flourish. Discriminate against them, they grow rich. They go right on growing stronger by the cruelty of their enemies. Babylon carried them into captivity. The Jew is here. Where is Babylon? Egypt beat them with many stripes while they built their gigantic pyramids and her enigmatical sphinx. The Jews are here, the pyramid and

sphinx which they built are here. Where is Egypt? Rome whipped the Colosseum out of their muscles. The Colosseum is here. The Jews are here. Where is bloody Rome? Such will be the history of spiritual races unto the end. The Negro is a spiritual race.

The solution of the race problem does not depend upon votes. Houses and lands cannot solve it. Wealth and all the power, ease, and comfort which it brings may aggravate it. The race question can be settled only by each race understanding its relation to the other. The solution of the race question does not mean social equality between the races, but it does mean fair treatment of races in inferior condition by races in superior condition. The solution of the problem does not mean the triumph of one race over another. It does not mean the measuring of industrial and literary capacities. It does not mean comparison of racial possibilities, but it does mean peace and mutual helpfulness among the races. If this is not to be the result of discussion and present educational effect, our civilization is a failure and our christianity a farce.

It is said we have no history. Take Egypt from us, if you please. We give up Hannibal. We will not remember noble Attacks. Wipe from history's page great Toussaint L'Ouverture and grand Douglass, and still the Negro has done enough in the last forty years to give him creditable standing in the society of races, and to place his name in letters of gold across the azure blue above. Although we may be considered the baby race in civilization, we have answered every test which your highest civilization has applied. In science, in art, in literature, your best critics give us good standing. In invention your own records give us credit. In music and song you say we lead the world. In oratory you place us with your best. In industrial walks we have piled up a billion dollars for ourselves and billions for you in thirty-nine years. In the military your government records place us first. In Christian fervor and generosity we have taught the world lessons of self-denial, patience, and love transcendently beautiful and glorious. And it doth not yet appear what we shall be. We shall light up our wonderful imagination and emotion by the lamp of culture, turn our imagination into mechanical and philosophical invention, turn our deep emotion into music and poetry, turn our constant

stream of feeling into painting and sculptuary. We will send wonder and amazement through the scientific and literary world. There are more inventions to be thought out, higher classes of forces yet undiscovered to be harnessed to appliances; more worlds to be discovered and dissected—more of God to be brought down to man. If the Negro is true to himself he may be God's instrument to bring it all about. God does not pay large prices for small things. Two millions of men did not meet forty years ago upon the battlefield, bankrupt the nation, and redden the earth with their blood for nothing. God is helping the Negro to rise in the world.—*The Freeman*.

TRADE WITH AFRICA.

ONLY FIVE PER CENT. OF IMPORTS FROM THE UNITED STATES.

The declaration of peace in South Africa, which is to be followed by the reopening of the greatest gold-producing mines of the world, and presumably by a general revival of business in that greatest consuming section of Africa, lends especial interest to a monograph entitled "Commercial Africa in 1901," just issued by the Treasury Bureau of Statistics.

The commerce of Africa, according to this publication of the Bureau of Statistics, amounts to over \$700,000,000, of which \$429,000,000 represented the value of the imports. Necessarily in so large an area, with so many tribes and peoples who keep no records of their transactions, a considerable amount of commerce must pass without being recorded in any way. The total imports at the ports where records are kept amounted in the latest available year to \$429,461,000 and the exports to \$263,907,000. Of the exports a large share, especially those from the south, is gold and diamonds; in the tropical region ivory, rubber, palm nuts, and gums, and in the north a fair share of the exports are products of agriculture—cotton, coffee, cacao, spices, dates, etc. The export figures of recent years are less than those of former years, owing to the hostilities in South Africa, which have both reduced production and increased local consumption.

About three-fourths of the imports of Africa are through the

ports of the extreme north and south of the continent, those at the north being for the consumption of the more densely populated regions bordering on the Mediterranean and considerable quantities going to the interior by caravans—a large part across the Sahara to the densely populated regions of the Sudan. At the south a large share of the imports is, under normal conditions, for use at the gold and diamond mines, which lie a few hundred miles north of the Cape, and are reached by railway lines from Cape Colony and Natal at the south, and from ports of Portuguese East Africa on the southeast. The class of imports in the south differs materially from that at the north, the demand of the mining region being for machinery, mining tools, dynamite, powder, flour, meats, and clothing, while at the north cotton goods, tobacco, spirits, clocks, and trinkets form a larger share of the imports, as is also the case on the coast of the tropical regions.

A very large proportion of the trade of Africa is with England. There are numerous reasons for this, the most important, however, being that her colonies—Cape Colony and Natal—on the south are the avenues through which pass most of the goods for that section, and that a very large share of the growing trade is also carried by British vessels, while the bulk of the mining, as well as the stock-raising and general development of that section, is in the hands of British colonists or capitalists. In the north a large share of the trade of Egypt is given to great Britain, whose influence in the management of Egyptian affairs is well recognized, while in Algeria, which has a large trade, a very large proportion is with France, the governing country.

The total recorded imports into Africa, aggregating in the latest available year \$429,461,000, were distributed as follows: Into British territory, \$157,575,000; French territory, \$92,004,000; Turkish territory, \$77,787,000; Portuguese territory, \$20,795,000; German territory, \$8,336,000, and into the Congo Free State, \$4,722,000.

Of this importation of \$429,461,000 about 5 per cent. was furnished by the United States, the total for 1901 being \$25,542,618. Our total exports to Africa have grown from \$6,377,842 in 1895 to \$18,594,424 in 1899, and \$25,542,618 in 1901. This rapid increase is largely due to the fact that orders sent to the United States for mining machinery and other supplies so much in de-

mand in South Africa are promptly filled with goods of the latest pattern and most acceptable character.

Africa occupies fourth place in the list of the grand divisions of the world in its consuming power in relation to international commerce, the imports of the grand divisions, according to the latest available figures, being as follows: Europe, \$8,300,000,000; North America, \$1,300,000,000; Asia, \$900,000,000; Africa, \$430,000,000; South America, \$375,000,000; and Oceania, \$325,000,000. Of this total of \$11,630,000,000, the United States supplies 5 per cent. in the case of Africa, 10 per cent. of the imports of South America, 10 per cent. of those of Asia and Oceania, 14 per cent. of the imports of Europe, and 40 per cent. of the imports of North America, exclusive of the United States.

Railroad development in Africa has been rapid in the past few years, and seems but the beginning of a great system which must contribute to the rapid development, civilization, and enlightenment of the Dark Continent. Already railroads run northwardly from Cape Colony about 1,500 miles and southwardly from Cairo about 1,200 miles, thus completing 2,700 miles of the proposed "Cape to Cairo" railroad, while the intermediate distance is about 3,000 miles. At the north numerous lines skirt the Mediterranean coast, especially in the French territories of Algeria and in Tunis, aggregating about 2,500 miles, while the Egyptian railroads are, including those under construction, about 1,500 miles in length. Those of Cape Colony are over 3,000 miles in length, and those of Portuguese East Africa and the Transvaal are another thousand miles in length. Including all of the railroads now constructed or under actual construction, the total length of African railways is nearly 12,500 miles, or half the distance around the earth. A large proportion of the railways thus far constructed are owned by the several Colonies or States which they traverse, about 2,000 miles of the Cape Colony system and nearly all of that of Egypt belonging to the State.

That the gold and diamond mines of South Africa have been and still are wonderfully profitable is beyond question. The Kimberley diamond mines, about 600 miles from Cape Town, now supply 98 per cent. of the diamonds of commerce, although their existence was unknown prior to 1867, and the mines have thus been in operation but about thirty years. It is estimated

that \$350,000,000 worth of rough diamonds, worth double that sum after cutting, have been produced from the Kimberley mines since their opening in 1868-'9, and this enormous production would have been greatly increased but for the fact that the owners of the various mines there formed an agreement to limit the output so as not to materially exceed the world's annual consumption.

Equally wonderful and promising are the great "Witwatersrand" gold fields of South Africa, better known as the "Johannesburg" mines. Gold was discovered there in 1883, and in 1884 the value of the gold product was about \$50,000. It increased with startling rapidity, the product of 1888 being about \$5,000,000; that of 1890, \$10,000,000; 1892, over \$20,000,000; 1895, over \$40,000,000, and 1897 and 1898, about \$55,000,000. Work in these mines has been practically suspended during the war in progress in that section within the past two years. The gold production of the "Rand" since 1884 has been over \$300,000,000, and careful surveys of the field by experts show beyond question that the "gold in sight" probably amounts to \$3,500,000,000, while the large number of mines in adjacent territory, particularly those of Rhodesia, whose output was valued at over \$4,500,000 last year, gives promise of additional supplies; so that it seems probable that South Africa will for many years continue to be, as it is now, the largest gold-producing section of the world.—*Evening Star*.

DEATH OF THE REV. JULIUS E. GRAMMER, D. D.,

PRESIDENT OF THE AMERICAN COLONIZATION SOCIETY.

Julius E. Grammer was born in Washington, D. C., October 11, 1831, and his earlier school days were spent in this city, which terminated in his course through Columbian College. Having decided upon the ministry as the profession of his choice, he was graduated at the Theological Seminary of Virginia, at Alexandria, and was ordained deacon by Bishop Meade in 1855, and priest by Bishop Johns in 1856.

He passed the earliest days of his ministry in Virginia; then became the assistant of Doctor Cummins, rector of Trinity

Protestant Episcopal Church of this city. He was elected rector of St. Peter's Church, at Smyrna, Delaware, and of Christ Church, at Columbus, Ohio, when in 1864 he was called to succeed the Rev. Doctor Cummins as rector of St. Peter's, in Baltimore, Maryland. For Doctor Grammer the present fine church on Druid Hill avenue and Lanvale street was erected, and here he served twenty-seven years, until 1892, when, finding the burden too great for him, he resigned to the great regret of his congregation.

He accepted the charge of a smaller congregation, Christ Church, for a short time, and was then called as rector to Trinity Protestant Episcopal Church, where he remained until his death, March 20, 1902.

He was an excellent debater, and his views were always in sympathy with the masses.

On the resignation of the Rt. Rev. Bishop Potter as President of the American Colonization Society in January, 1899, he was elected to succeed him, and served until his death.

The Executive Committee of the Society passed the following resolutions at his death :

WHEREAS we have been called upon to mourn the loss of the Reverend Julius E. Grammer, D. D., President of the American Colonization Society, who was born in this city October 11, 1831, ordained priest in the Protestant Episcopal Church by Bishop Johns in 1856, and elected President of this Society January 17, 1899, which he served until his death, March 20, 1902; therefore be it

Resolved, That Doctor Grammer was a Christian of estimable character, broad minded, ever friendly to the poor and needy, eloquent in word, liberal in deed, and devoted to the cause which he represented as a friend of the African race.

Resolved, That the American Colonization Society sincerely mourns the loss of its President and extends to his family its sympathy in their sorrow.

Resolved, That these resolutions be entered on the minutes of this Society, and that a copy of the same be engrossed and presented to his family.

ADDRESS TO THE NEGRO YOUNG PEOPLE'S CHRIS-
TIAN AND EDUCATIONAL CONGRESS AT
ATLANTA, GA.

BY BISHOP W. J. GAINES.

*Ladies and Gentlemen and Delegates to the Young People's Christian
and Educational Congress:*

This scene is inspiring, and is prophetic of a brighter day. Before me are representatives of the Negro race from every section of this Republic—men with anxious, yet hopeful spirits, and women, God bless them! standing by their sides as they have always done since their smiles first gladdened the world, to hallow this occasion and to make this gathering the potential beginning of one of the greatest movements ever organized and projected for the uplift and advancement of 10,000,000 Negro citizens of America.

This movement, like other great movements which had in them the vital power of living and universal interest, will become historic, and in after years you will point to the fact that you were a member of this first great congress, and your children and your children's children will read your names enrolled upon its records with a thrill of becoming pride.

No cause is more sacred or more pregnant with sublime interest than that of Christian education. No more vital issues were at stake at Thermopylæ, at Runnymede, or at Bunker Hill than those with which you are concerned on this eventful occasion; for what is liberty, priceless as it may be, unless it is safeguarded and preserved by the enlightened agencies of learning and religion. Our business here is to make our freedom more stable, our liberty more helpful to ourselves and more beneficent to others, by fitting our people to become wise, upright, and useful citizens.

We are here to emphasize our belief in the fact that Christianity and education are twin forces that make for our redemption. Let these two factors be present and all questions are solved.

“Even as before the rising sun of day,
Night leaves her ebon throne, and morning light
Is spread upon the mountains and the sea
And all the whole wide world of God is bright.”

The congress is rightly called "The Negro Young People's Christian and Educational Congress." The Negro young people are the class in whose interest it was conceived and for whose benefit it has now met in its first session. To help and inspire this class of our people by such a movement as will reach and redeem them through the agencies and processes of Christian education is the end sought by this great congress.

First, then, it demonstrates the high value placed upon the young people. No State, no society, no people can ignore its youth. Sparta, with no higher ambition for its youth than valor and courage on the battlefield, passed the most stringent laws for their physical training and development. Shall we, who would train our young people for nobler conflicts than those of the battlefield, fail to equip them for the peaceful yet more important struggles which await them in the future, which even now are near at hand? If we fail, our destiny as a race is sealed; for in them lies the hope and promise of our people.

Christian education for our young people is the key-note we strike in this congress. Not education simply, for education alone might be and often is a perilous acquisition. We have no more dangerous classes than those from whose education has been left out the conservative and safe-guarding influences of Christianity. We had rather have no education than Godless, Christless education.

Our young people must be educated, but it is our business to see that their education is permeated with the spirit of the Great Teacher, who in the Sermon on the Mount laid down the great elemental propositions and principles upon which all education of any worth is to be based and built. Socrates, heathen as he was, taught substantially this truth, and the wicked people of Athens condemned him to death, saying he was corrupting the youth of Athens. Sad will it be for this Republic when any man or set of men shall condemn us for teaching Christianity in our schools and colleges and for making its moral and ethical principles the basis of all our education.

There is no more hope for our people, without the vitalizing and inspiring power of such educative forces, than there is for the savage of the desert or the Indian of the forest. In the sharp contentions incident to the civilization in which the American Negro finds himself, he must be supported by intelligence and

Christian character to keep abreast with his environment, and to work out a high destiny for himself.

Thank God! this congress of the most intelligent and representative men and women of our race is itself a recognition of this truth, and shows that, as a people, we are alive to these great questions.

With these propositions fixed as the operative principles and working hypotheses upon which we proceed, all other questions and problems will be solved. With intelligence and Christian character as his foundation, the Negro has nothing to fear. His troubles will take wings and fly away, and he will plant himself upon the everlasting principles of righteousness.

The race question will adjust itself naturally under such conditions, for God has ordained that a good and wise people will prosper anywhere and everywhere. Let the respectability of intelligence and Christian character clothe a man, despite his race and despite his color, no oppositions and prejudices will prevent his progress to wealth, happiness, and prosperity.

The industrial problem will likewise find an easy solution where education and religion shall have done their perfect work. The young colored man, equipped in mind and strong in character, will find the fields of labor white unto the harvest. If his hand is skilled and his heart is clean he will not have to stand all day in the market places idle because no man will hire him. The gates of industry will stand wide open waiting for him to enter. Money is no respecter of persons and asks no questions as to color. The sole inquiry of capital is, Who can do the work? Besides, the resources of this great country are so great and varied that there is room for all, and each day wider opportunities are opening and capital is calling to labor, "Come, for all things are ready."

The colored youth in America has now before him a wide and inviting prospect. The vast and fertile fields of the South and West invite his toil, and out of the soil, if he use wise and intelligent methods, he can produce a wealth that will make him stand in the gates with kings.

The rich mines, filled with gold and silver, and iron and copper, need his strong muscle, and if he will put back of it a cultivated brain, he will share in the wealth that these always yield in response to intelligent labor. And so, with education and

character as his working capital, the colored youth need not be discouraged by industrial conditions, but should rather take heart. I have recently visited England, Germany, Holland, Switzerland, Italy, and France. and I give it as my deliberate judgment, after careful survey of these countries, that the American Negro is confronted by far more favorable industrial conditions than the white laborers of those European governments. The colored youth of America must be awakened to the possibilities which this great country affords him ; he must be fitted by education and Christian training for the industrial opportunities now presented to him to better his condition, and this is the object of this " Young People's Congress."

I believe that the better class of white people in this country are anxious to see the Negro become a wise, intelligent, and thrifty citizen. Many of them are helping forward his education by their money and influence. We would be lacking in gratitude to the white man, both of the North and the South, did we not gratefully acknowledge their philanthropic gifts to the cause of Negro education. Our white friends are not our enemies, and though often the worst elements of our race bring shame upon us, they are wise enough and generous enough not to discount those of us who are honestly trying to make good citizens. In this movement we will have the hearty endorsement of the better class of white people of this country, and the Negro who has intelligence and character has nothing to fear from this class, who wish him to better his condition. They furnish no barriers to his industrial betterment, but will gladly open to him avenues of employment and useful labor.

When the Negro shall have justified his position by thus fitting himself both in character and intelligence for the best citizenship, his rights before the law will be more sacredly regarded, and all complaints of injustice, now sometimes unfortunately too well founded, will be at an end.

Drunkenness and idleness, which are now far too common, will disappear, and the youth of our race, growing up in an atmosphere of sobriety and industry, will develop into men and women of worth and character.

This congress should be pervaded by an air of cheerfulness and hope. All pessimism should be banished from our deliberations. The croaker and prophet of evil have ever been disturbers and breeders of discontent.

Our wrongs may have been great, and oftentimes in hours of depression many of us may have been anxious and alarmed; but this is not the side to dwell upon. Only those who look the other way see the sun as it shines above the clouds and greets the light as the harbinger of a better day.

“Be still, sad heart, and cease repining.
Behind the cloud is the sun still shining.”

We will not lose hope because often justice miscarries, because wrong sometimes triumphs over right, because now and then violence resorts to cruelty, and malice ends in bloodshed and murder. These are but spots on the bright sun that shines above us, occasional storms upon the beautiful seas we are sailing, dark shadows that creep into the glorious day of privilege and freedom which is ours.

The young people of our race especially should be dominated by the spirit of hope—not a spirit of irrational and senseless satisfaction, but a bright, intelligent anticipation of better things, based upon the wise plans they are building for their own uplift and advancement. They should face the future with resolute hearts and unquestioning faith, not relying on chance and circumstance, but putting forth all the strength of will and heart and brain with which God has endowed them to make them fit and qualified for the stern duties which confront them.

On the girls of our race much depends. Their intelligence, virtue, Christian love, and fortitude will be the bulwarks which will guard the purity of our homes and the sanctity of our domestic life. I am glad that they have a part and a place in this congress. It is fitting that they who are the inspiration and guardians of our most sacred affections should be represented here. No race ever grew to greatness without good women. They are the sunlight in which the plant of national life gets the elements which make for its symmetry and color and form. To them this congress means much. It says to them all: “Take to yourself a Christian character; ‘let not your adorning be that outward adorning of plaiting the hair and wearing of gold or putting on of apparel (only), but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price.’” i Peter iii: 3 and 4.

And so, fellow-Christians, one and all, I greet you today. This magnificent assemblage of young people, and of those who are older, yet young in heart, inspires me with new hope for my people and thrills me with what it suggests of better things. And, by the way, as to better things, the programme before you demonstrates that you are to have them and in bountiful supply. Certainly better than I have given you. And this reminds me of the little boy who was sent off to a boarding-school. The teacher was careful to teach him to speak properly. One day at dinner the youngster said to the one next to him, "Please hand me those 'lasses."

"Ah! Tommie," said the teacher, "you mustn't say 'lasses; you must say molasses."

"Now, 'Fessor Jones," said Tommie, "what I want to say mo' 'lasses for? I ain't had no 'lasses yet."

So, my friends, when I look over the brilliant programme arranged for this occasion, I can say: "You ain't had no 'lasses yit," but you may look out, for we have barrels of it laid up in store for you ready to be tapped.

And, now, once more I welcome you. In behalf of the Board of Directors, who instituted and organized this great convention of the Negro Young People's Christian and Educational Congress, for whom, with myself, I have spoken, I greet you. The things I have said to you in my place I would speak to all the people of this great country, irrespective of race or color, pleading for fellowship and fraternity, and for all the high and holy principles which stand as the basis of individual character and national greatness.

I believe in the future of the Negro. The elements which make for perpetuity reside in him as a race. The American Indian has dwindled away until he has nearly passed out of the roster of races. But the Negro remains, growing in numbers, in resources, in intelligence, and in civilization. He will abide because he deserves to abide. He has fought the perils of Africa and passed through the ordeal of three hundred years of servitude, but today he is strong and fecund, and the light of hope shines from his eye and the fire of life glows in his veins.

" *Right* crushed to earth will rise again,
The eternal years of God are hers;
But Error wounded writhes in pain
And dies amid her worshippers."

Wrongs cannot repress him, dangers cannot dismay him, poverty cannot discourage him. Thank God! his feet are upon the rungs of the shining ladder that leads up to life, to happiness, to God. Today he looks back upon the past and says, "Farewell!" and looks on the glorious future and says, "All hail!" His faith is anchored to the throne of God, and he sings as he travels upward:

"Wide as the world is thy command,
Vast as eternity thy love;
Firm as a rock thy truth shall stand,
When rolling years shall cease to move."

LIBERIA'S MINING CHARTER.

Sir Simeon Stuart and Mr. J. H. Myring, who went out to Liberia about two months ago on behalf of the West African Gold Concessions, Limited, have returned with a wonderful tale of the hidden resources of the country and of the part which their company is destined to play in developing them. The object of their visit was to arrange the transfer of the mining charter formerly held by the Union Mining Company of Liberia. This has now been accomplished in a manner that will prove extremely gratifying to the shareholders of the West African Gold Concessions. Sir Simeon Stuart and Mr. Myring have themselves seen the deed of transfer duly signed by the president and other head officials of the State. Under the charter thus granted, the West African Gold Concessions secure the exclusive mining rights over about half the Liberian territory and general mining rights over the other half, in addition to important concessions of a commercial character. The two areas over which exclusive rights are granted extend to about 40,000 square miles. In the course of conversation with a representative of *West Africa*, Mr. Myring described in some detail what he and Sir Simeon Stuart saw in the course of a ten days' tour into the interior of the country.

"Starting from Monrovia," he said, "we traveled to Arthington and explored a fan-shaped area stretching about thirty-five miles from the coast. There we found several very fine gold reefs,

besides coal, tin, and various minerals, the nature of which has not yet been exactly determined. These have been sent for analysis. The whole of the ground traversed was mineralized, outcrops appearing in many places. The formation of the country over a great portion was micaceous schist, with garnet and enormous outcrops of graphite. An interesting circumstance not yet made known is that the formation of one particular part is identical with that of the diamond formation of Brazil. It is singular that most of the pebbles and crystals we found are octagonal in shape, like diamonds. We have some very large garnet crystals, which, according to experts, are rather out of the common."

"What impression did you form of the native character?" questioned the interviewer.

"The natives were all very peaceably disposed and apparently very glad to welcome the white man. In one place which we visited, however, the women and children were dismayed by our appearance, never having seen a white man before."

"Is traveling in the interior quite safe?"

"Absolutely so. The only weapons required there are a knife and fork."

"The Maxim guns of the higher civilization will probably come later," interjected our representative.

"I think there will be no need for these," was the reassuring reply. "The natives work very harmoniously with the Liberian government. The government, on its part, is very anxious for our company to proceed with the development of the country."

"Did you take kindly to the climate?"

"Oh, yes. We had perfect health during our stay in the country, although there is malarial fever on the coast. This fever, however, is a mild form of malaria compared with that of the Gold Coast. The few white men resident there, chiefly Dutch and German traders, are not afraid of the climate. This is shown by the fact that the Dutch consul has just brought his wife out. This lady is the only white woman in Monrovia."

After this little digression Mr. Myring continued his description of the chartered territory. "This concession," he said, "is probably the greatest mining concession in the world at the

present time. There is nothing approaching its area anywhere."

At this point our representative was shown a number of crystals brought from the concession. These were not, at first sight, calculated to arouse cupidity in any one's breast, looking on the surface pretty much like lumps of ordinary clay. That at least was what they appeared to the untechnical eye of our representative. On being broken, however, they revealed their true composition—crystals within crystals. Little gems of ruby-like hue were seen glittering within, held together and concealed by the surrounding matrix.

"We are not yet sure," explained Mr. Myring, "whether these are rubies or garnets, but I may mention that the formation in which they were found is identical with that of rubies."

"How were you received by the Liberian government?" queried the interviewer.

"We were received in a spirit that augured well for the future prosperity of the country, the government showing a most enlightened policy. We found that the recent agitation against the granting of the concession had absolutely subsided. The Union Mining Company of Liberia, who had first received the charter from the Liberian legislature in the session of 1900-1901, had surrendered their rights to the government, subject to the rights of our company. In other words, they had surrendered to the government the cash and shares they were receiving from us. The government, in the last session of the legislature, vested the charter direct in the West African Gold Concessions, Limited, thus putting this company in a far more favorable position than before."

"I presume you intend to form subsidiary companies by and by?"

"The present company possess several properties on the Gold Coast, and we have in view the formation of a separate company to work the Liberian charter alone, as we are already satisfied that the Republic is so highly mineralized that a large working capital is desirable. We are sending out a thoroughly equipped expedition under Mr. R. A. Wood, a well-known mining expert, who will leave on Friday next, to prospect and test some of the deposits and make a general tour over the rest of the chartered territory for the purpose of reporting on anything that he may

discover. No doubt a number of subsidiary companies will be formed, but not till we are thoroughly satisfied as to the various mineral deposits being of a payable nature."

"From what you say, I gather that the policy of the Liberian government in relation to the development of the country's mineral riches has undergone a marked change?"

"Yes; it has, indeed. The executive government is now composed of younger and more energetic men, who want to see the country developed. That the government prefers English capital is shown very conclusively by the granting of this charter to our company."

"I suppose you do not anticipate any labor difficulties?"

"None at all. Most of the laborers on the Gold Coast are, as you know, Kroomen, drawn from Liberia, and it is natural to suppose that if plenty of remunerative work is provided for them in their own country they will gladly avail themselves of that rather than go farther with the risk of faring worse. Besides these, the Vey tribe and the Pessy tribe furnish very good laborers, most of the work on the coffee plantations being done by Pessy."

Mr. Myring showed our representative a large number of interesting photographs taken by the party during their journey. Mr. Solomon Hill, who is shown in one of these surrounded by his family, is known in Liberia as the Coffee King. Up to the age of twenty-five he was a slave, assessed at the value of \$3,000. On being liberated, Mr. Hill reflected that if he were worth that amount to his "boss," he might become worth as much to himself. Accordingly, he went to Liberia, landing in the country with \$3 in his pocket. He is now reputed to be the richest man in Liberia, owning a magnificent house and a steam launch on the river, quite in the approved style of a Mayfair millionaire.—*West Africa.*

AGRICULTURAL DEVELOPMENT IN WEST AFRICA.

A thoughtful observer, writing on the constitution of West African trade as dependent entirely upon jungle products and subject daily to increased competition, declared that "this method of exploiting West African countries is irrational and

can only give momentary results. A commerce which is not based upon agriculture or real industry is simply an anomaly." This latter suggestion is of much significance. It embodies the plain truth, which must make itself obvious to every one, that the trade of West Africa, based, as it is, entirely on products of spontaneous growth from the jungle, is inadequate to meet the increasing commercial needs and the growing competition which is the result of those needs. It is true that in so far as concerns some of these jungle products, and in particular those of the palm, they have not as yet been developed to their utmost extent, but even supposing this should be the case, and that palm produce in all the West African countries became developed to its utmost extent, it would only lead, as has been so strikingly demonstrated in the case of rubber, to increased competition, and which would be far in excess of the output of produce. All this points to the one conclusion, that the commercial needs are greater than the sources of supply that obtain in West Africa, and that if anything approaching an economic equilibrium in the matter of supply and demand is to be reached and maintained, the sources of supply will have to be supplemented by something more substantial and more elastic than jungle growth products.

We have always contended that the future of West Africa lies in agriculture and agricultural development, and notwithstanding the present prodigious stimulus given to gold mining on the Gold Coast, we are inclined to the conviction that in the end the mining industry will have to give place to the more rational and national work of tilling the soil. In the economy of nature the prolificness of West Africa is made diffusive, and while this condition is favorable to agricultural development, it makes against gold-mining enterprise as denoting that the mineral wealth of the country consists of a plentiful supply of "pocket" deposits rather than of a series of large layers of ore. But be this as it may, there can be no gainsaying the fact made so patent that trade or commercial development in West Africa, if it is to develop and grow, must have for its basis and support the substantial factor of an active and sustained agricultural industry. It is satisfactory and hopeful to find this important question of agricultural enterprise attracting the attention of the merchants of Great Britain, in the form of promoting cotton-

growing in West Africa. The axiom runs, that "he most needs whom necessity drives," and it is "the perplexities and anxieties arising from the unsatisfactory conditions obtaining in the cotton trade in England, producing the most violent and unexpected variations in price weekly, daily, almost hourly, rendering it almost impossible to carry on business with any prospect of success," which has inspired the merchants of Liverpool, Manchester, and other places to seek for sources for obtaining that "abundant supply of cotton at a reasonable price" without which business is rendered impossible. The proposal decided upon, to experiment with cotton-growing in West Africa, must be taken as signifying much for the future, provided the experiment is carried out on the right lines. In this is involved the whole matter of agricultural enterprise in this country.

The exigencies of the times demand that, in order to be successful, agriculture must be carried on at the lowest possible cost. Production is so great all over the world now that unless it can be conducted on the cheapest scale it cannot be rendered remunerative, and all proposed agricultural enterprise in West Africa can only be successful where it is so worked as to make the produce yielded marketable and profitable. As we have repeatedly mentioned, cotton-growing has in former years formed a great and profitable industry in the Yoruba country. It was, however, developed under the auspices of a time of extreme scarcity of cotton and a very high market price and under a local slave system, all of which have disappeared. The question is, Can the industry be revived under the present circumstances of free labor and an extremely low market value? Those who have studied local conditions carefully in relation to economic questions of this kind will be inclined to give an affirmative answer to the foregoing question. Experience has shown that to render agricultural enterprise remunerative in West Africa it must be conducted on the household-labor plan. This system, which generally prevails with the natives, is equivalent to what is known in foreign countries as the peasant proprietary system, and implies a plan by which every native householder carries on agricultural enterprise on his own independent account, utilizing the labor of his household for the purpose. As in all agricultural enterprise by the native, foodstuffs for home consumption is made to form an indispensable part of such enter-

prise. Provision is thereby made for the family, so that any other produce cultivated comes in as profit, and which means that in a plan of this kind labor is practically reduced to a minimum cost. It is thus made obvious that, by working independently and under a system of his own, the native can produce to compete with the keenest market. What is needed is that he should be taught how to grow cotton and other economic plants of value by the best and most successful methods.

How to impart such useful instruction successfully is the problem, and upon the solution of this problem hangs the whole matter of agricultural development in West Africa. A careful survey and understanding of all the circumstances surrounding the situation must lead to the conviction that the best plan for imparting such instruction is to induce the native to cultivate himself, upon his own land, under the direction of an expert, and who from time to time would teach and indicate the processes to be pursued in the various stages of growth. Thus supposing the people of a town are approached by the authorities and are urged to take up cotton-growing and an inducement offered in the shape of a premium for the best crop, an expert might then be placed at the disposal of the native farmers, who would teach them how to prepare the soil, sow and tend the cotton plant after it has grown and until maturity is reached. In this way a large number of natives would be taught readily and fully and who in turn would be able to teach their relatives and friends, and by this means the knowledge would be readily diffused throughout the country, especially if in the first instance a number of teachers were secured and stationed in various parts of the country. We think this plan would succeed much better than the plan of establishing model farms, which would lack the personal interest arising where the experiment was for the benefit of the native farmer himself and carried out by him upon his own land. As regards instructors, everything points to the American Negro as the best suited. He possesses the necessary knowledge, while from the point of view of economy, racial affinity, and ready adaptation to local circumstances he stands unique as the best factor to be employed. In fact, viewed from the sound standpoint of reason and common sense, it becomes evident that in order to secure the successful development of any foreign industrial enterprise in West Africa

the agency must be those who have acquired insight and knowledge of such enterprise in foreign countries and who on account of racial connection can readily become adapted to the conditions, circumstances, and methods of tropical Africa. This is so obvious as to amount to a natural order, and the gospel of industrial development in West Africa on foreign lines is really the gospel of the repatriation of the African from foreign climes. The Cotton Committee will be acting wisely if they admit and embrace this gospel.—*The Lagos Weekly Record*.

RICHER OF THE TRANSVAAL.

BY JOHN HAYS HAMMOND.

The Transvaal comprises about 120,000 square miles, and includes three gold-mining districts of importance—the famous Witwatersrand and the quartz-mining districts of Lydenburg and De Kaap. The entire mineral development of the country has taken place within thirty years, for mining in the Transvaal was prohibited up to 1868, at which time the government, being in dire financial straits, threw open the gold fields to exploration and exploitation, even going so far as to offer a bonus for the discovery of profitable mines. The resultant prospecting in the early seventies led to the discovery of quartz veins and the inauguration of mining in several parts of the northern Transvaal. The Lydenburg district first attracted attention in 1876, when exploration of the alluvial deposits began, followed later by vein mining. The De Kaap gold fields were discovered in 1884 and the conglomerate or “banket” beds of the Witwatersrand—destined to supersede all others in importance—in 1885. In that year a small stamp battery was erected to crush quartz from a vein a few miles west of Johannesburg, and in this a crushing of conglomerate was made; but it was not until April, 1887, that a battery of three stamps was erected to treat the ore of the Witwatersrand banket. This was followed by the erection of other batteries, and the output of gold for 1887 was 23,000 ounces. For 1898, the last complete year before the war, it was 4,295,659 ounces, valued at £15,141,376, and for nine months of 1899 it was 4,008,326 ounces. There were at the end of 1898

seventy-nine mines, which in 1898 produced 7,331,446 tons of ore, crushed by 4,765 stamps. They employed 9,476 whites, with an average monthly wage of £26, and 88,627 native workmen, receiving on an average £2 9s. 6d. each a month. During the same year in the Lydenburg district, five companies, running 137 stamps, produced 154,560 tons of ore, yielding 108,884 ounces of crude gold, valued at £392,378, and in the De Kaap gold fields seven companies, running two hundred stamps, produced 89,760 ounces of crude gold, valued at £314,792.

The companies ceased working in October, 1899, by reason of the declaration of war, but the late Transvaal government continued operations upon its own account in some of the richest mines up to May, 1900. In May, 1901, crushing operations were resumed by the companies themselves, though upon a very small scale, only 150 stamps being run at three mines. The number was steadily increased, and by the end of 1901, 653 stamps were running, representing twelve mines. During the eight months ending with the year, 412,006 tons of ore were milled, 238,995 ounces of fine gold, valued at £1,014,687, were produced, and £415,812 was paid in dividends. * * *

Notwithstanding the change in the political status of the Transvaal which will follow the recently concluded peace and final establishment of British rule, it may be confidently assumed that the main features of the mining law of the South African Republic will be retained, and certain oppressive features of monopolies, etc., bearing with special weight on the mining industry will be abolished. The dynamite monopoly was one that bore most heavily on the mining industry, and, according to the reports of the State mining engineer, explosives, including fuse and detonators, amounted to nearly 10 per cent. of the total working costs of the mines. Furthermore, it was impossible to obtain the proper quality for the most economical working, and often 30 per cent. or 40 per cent. gelatine had to be used in many instances where 60 per cent. gelatine would have been much cheaper. These, indeed, form no part of the mining law proper—that is, the law regulating the tenure of mining titles. It is to be expected, both in the nature of the case and in view of the declarations already made by British statesmen, that the “ancient laws and customs” of the Transvaal will be retained under British rule as far as possible. At all events, the principles of

the English common law and the immemorial precedents of English practice will undoubtedly require the determination of present rights according to the statute in force at the time of their inception. The mine-operators of the Transvaal whose titles were acquired from the Republic will therefore be secured in the position thus defined.

During the eight months ending in August, 1899, after which the commencement of active hostilities interfered with the active working of the mines, the Witwatersrand produced £12,485,032. At this rate the year's production would have been £18,727,548. As a matter of fact, it would have amounted to some £20,000,000, by reason of the progressive increase in the monthly production already shown during that year. Of this output 71 per cent. was derived from what is known as the central section, extending about one and five-tenths miles west and about eight miles east of Johannesburg, and 24 per cent. was derived from the deep level properties within that section. The total gold product of the Witwatersrand was 25.5 per cent. of that of the entire world. Notwithstanding the increased production of gold elsewhere, this ratio would have been more than maintained had mining operations not been interfered with by the South African war. Within one year after the resumption of mining operations, upon the scale existing immediately prior to the war, an output of gold at the rate of over £20,000,000 annually may be reasonably estimated, and this rate of production will be steadily increased, partly by the increase in the crushing plants of some of the companies, but more especially by the starting of many of the deep level properties, which will then reach the producing stage. Within the next three or four years, after operations have been resumed on a large scale, the annual gold production from the Witwatersrand may reach £25,000,000. Beyond this amount there should be a further increase, the amount of which it is impossible to estimate. In from six to eight years some of the important gold-producers among the outcrop companies will fall out of line by reason of the exhaustion of their mining areas.

In the reliability of its ore-bearing formation the Rand is unique in the history of gold mining, but in the minds of many an exaggerated importance is attached to the persistency of payable ore bodies in strike and in dip. There is, indeed, considerable fluctuation in the value of the ore within the same reef,

even within short distances; but a remarkably even grade of ore has been maintained since the inception of the industry. Where there has been an apparent falling off in yield a ton during any year, the fact is to be attributed rather to the working of lower grade ores, made possible by improved economic conditions, than to a depreciation in the ore values of the reefs themselves. With the exception of the additional costs of haulage, pumping, and ventilation, there are no factors operating against mining on the Witwatersrand to a depth of at least 8,000 feet vertically. These costs will not afford any insuperable obstacle to profitable mining, provided, of course, the geological character of the deposit is not adversely changed. So reliable is the formation, from a geological point of view, as regards its mining potentialities, that engineers have felt justified in assuming the existence of payable ore at depths of 1,000 feet vertically and upward beyond the extent in depth of any mining operations. Thus far the results of actual operations upon these areas have justified their position. It is estimated that for every mile in length along the course of the reefs, down to a vertical depth of 1,000 feet for the dip of these reefs, gold to the value of about £10,000,000 will be extracted. This is a conservative estimate—at least, as applied to the central section of the Rand. If we assume these conditions to obtain to a depth of 6,000 feet vertically, we have the enormous sum of £60,000,000 for each mile in length. It is not unreasonable to suppose that these conditions will be maintained along most of the central section, say for a distance of ten miles, in which case we would have an auriferous area, within practicable mining depths, containing upward of £600,000,000 value of gold.

It is less safe to make any prediction of the gold produced to be expected from the east and west sections; but it is perfectly safe to say that the output of these sections would very greatly augment the amount I have named. Messrs. Hatch and Chalmers, well-known engineers of extensive South African experience, compute the available gold from these portions of the Rand at £200,000,000.

It is impossible to predict with any accuracy the duration of mining in the Witwatersrand district, by reason, especially, of the indeterminate factor of the rate at which exploitation will be carried on. It may be observed, however, that the tendency

is to exploit the auriferous areas as rapidly as possible, and that engineering methods are all adopted with that end in view. If the exploitation of the deeper levels is not delayed pending the proving of the ground lying above, but is carried on concurrently with the exploitation of the higher horizons of the reefs, the industrial life of the district will, of course, be correspondingly shortened. The working of lower grade ores, made possible by improved economic conditions or other circumstances, would tend to increase longevity of the industry. But, were I called upon to express an opinion, I would estimate the future duration of profitable operations on a large scale in the district at less, rather than more, than twenty-five years.

The future looks from all points of view encouraging. We may reasonably anticipate important improvements in economic conditions as the result of the establishment of a better government. I believe that, as the result of economic reforms, there will be an ultimate saving of 6 shillings a ton of ore treated, as compared with the conditions under which mining has been carried on under the government of the late South African Republic. This refers to all savings, both direct and indirect, and especially to economy resulting from increased efficiency of labor due to the betterment of living conditions. Positions formerly commanding a salary of \$15,000 a year will be satisfactorily filled for \$10,000. For the tonnage of ore crushed in 1898, this would result in an increase of annual dividends of £2,199,405.—*Engineering Magazine*.

ADVICE TO HIS RACE.

BY BOOKER T. WASHINGTON.

In all questions bearing upon the education, morality, and religion of the Negro it should constantly be borne in mind by the people of all parts of the United States that the Negro was brought here by physical force, and that he did not voluntarily seek to obtrude his presence upon the people of this country.

This fact alone, it seems to me, gives the Negro a claim upon the sympathy, the good will, and the helpful kindness of the people, North and South, that can scarcely be true of any other

race. Further than this, it should be borne in mind that, whether in slavery or in freedom, whether in ignorance or intelligence, whether in war or in peace, we have always, as a whole, striven to prove ourselves of service and striven not to become a burden upon any community.

While we have been of service to this country, no one should seek to evade the fact that as a race we have obtained much, both in slavery and in freedom, that has made us better fitted for the duties of useful citizenship. To such a degree is this true that in material, mental, and religious worth I do not believe that one can find in the civilized or uncivilized world an equal number of persons of African descent who can compare with those inhabiting this country. * * *

After all, the real test of the value of a race lies in its ability to help itself—to lift itself up in a state of freedom. * * *

This seems to me an appropriate time to acknowledge the debt of gratitude that the race and the country owe to our schools, colleges, and theological seminaries and to other organizations whose quiet but persistent work has made such an assembly as this possible; for what other race in history, after barely thirty-five years of freedom, could bring from field, from kitchen, from shop, from school, from college, from Sunday school, from church, such an assembly as is here gathered? * * *

In order that our future development may equal, and exceed if possible, the past, there are one or two phases of our life which I want to call attention to briefly, kindly, frankly.

First, I sometimes have the fear that we are in the danger of producing too many leaders; that far too large a proportion of our young people have the idea that in some indefinite way it is their mission in life to become leaders instead of plain, everyday, hard workers. We are not so much in need of leaders as of workers. Too large a proportion of our young men, I fear, start out to lead somebody, to give advice to somebody, before they themselves have set the example that leadership implies.

When I want to find out if a man is fitted for leadership, I go to the cashier of his local bank. The story that the cashier tells me usually settles the question for me.

Many of us are ambitious to give advice, but we ought to remember that our words will be valuable just in proportion as

back of them there is tangible, visible achievement. Before we spend any considerable proportion of our time in traveling about giving advice to others, let us remember that we owe it as a duty to our race, to our families, and to ourselves to secure and pay for a neat, comfortable home, or a farm, or to start a business and secure a bank account. The words of an educated man who owns and cultivates the best farm in a community, who has the best-looking horses, cows, sheep, and pigs, and who has provided a neat, comfortable home for his family, have a potency that nothing else can resist. Such a man leads through his material possession in a way that we little realize. * * *

I very much fear that too large a proportion of our young people have the idea that their first duty after leaving school is to begin talking or writing for the benefit of the race, when they should be made to understand that what they first need to do is to begin working. Talk, after work, is valuable; talk, without work, is valueless.

There are few sadder sights than to see a man clothed in the garb of a leader flying hither and thither through the country proclaiming his ability to reform or redeem the world while his own family is homeless and without the necessities of life. All this I have said, I repeat, for the purpose of emphasizing the fact which has been true of all races since the foundation of the world, that we will most help our race by being sure that first of all we have done that which we advise others to do.

In saying what I have I do not for a moment overlook the fact that this conference is called for the purpose of emphasizing the moral and religious growth of our race, but I would advise you that, in a world constituted as ours is, back of all moral and religious development there must be in a large degree a material, economic foundation. I cannot have much faith in the morality or Christianity of a man whose note for \$10 is not good at his home bank. One of the most powerful and most useful Negro ministers that I know is one who owns the best farm in his neighborhood, and works at cultivating it in a large degree during the week with his own hands, preaching the Gospel on the Sabbath. This man is helping to lay the foundation for the race in a way that will enable his children to enjoy the best things. The highest moral and religious practice does not and cannot go hand in hand with idleness, shiftlessness, and poverty. * * *

I want to see an influence go out from this great meeting that shall, if possible, take every young Negro from off the street corners and from out the bar-rooms, North and South.

Further, I want to see an influence go out from here that shall result in lifting up and purifying the character of our ministers in every part of the country. In the Negro ministry there are many as pure and useful characters as any race can boast of, but, I would not be performing my duty to you and to my race did I not say frankly that one of the most serious and embarrassing duties that is yet to be performed is to sift the ministry with the finest sieve, so that the good may be honored and recognized and the worthless taken out of the pulpit. If need be, we could more easily spare one-half the present number of men from our pulpits, and have the ministerial profession lifted up and ennobled, than we can afford to go on and have the whole race disgraced by those whom God never called to the pulpit. * * *

As a race we are somewhat inclined to be emotional, to be guided by our feelings, to live and soar in the clouds, without at all times having a material and industrial basis on which to rest. Our emotionalism should be constantly seasoned with salt, and plenty of it. The true test of the ability of a race, whether in the business or the religious world, is its ability to decide upon a plan of action and then pursue it constantly, through winter and summer, through discouragement and encouragement. It is the continuous, progressive effort, guided by intellect rather than feeling, that we want to cultivate.

If a young man goes from college to start life as a farmer, I want to see him cultivate that element in his nature which will make him start in a furrow behind the plow, if necessary barefooted and bareheaded, without coat, without money, almost without food, but stand there until he has wrung a competency out of mother earth that will lay the foundation for the material and religious growth of his immediate family and succeeding generations.

I have emphasized the money side of life, not for the sake of the value money has within itself, but because the possession of money, in most cases, represents thrift, economy, foresight, self-sacrifice and morality. * * *

One other question that relates to our environment as a race and vitally concerns our moral and religious growth. One thing to be feared, when two distinct races inhabit the same territory, is that these may yield to the temptation to doubt and mistrust each other, and thus unconsciously bring about a blunting and hardening of the sensibilities.

No race can hate another without that race itself being weakened, narrowed, and degraded, without, in a word, having shut out from it all those things that are tenderest, highest, and sweetest in life. Let us cultivate friendship and love for all races and all individuals, and harbor hatred for none. If others would be little, let us try to be great; if others would hate us, let us try to love them; if others would be cruel toward us, let us be merciful; if others would break the law, let us respect it; if others would seek to put us down, let us seek to raise them. In the long run it is the race that helps to push up that succeeds.

I am glad that this great convention is held right here in the heart of our beloved Southland, in the midst of the people among whom the greater proportion of us plan to live for all time; and in this connection I want to say just one or two plain, frank words. There are bad white men at the South; there are bad white men at the North. There are good white men at the South; there are good white men at the North. If we are to continue to make progress as a race at the South, the time has come when in a larger degree we must seek out those of our white neighbors who are our friends and take counsel with them. In nearly every Southern community there are white men who are just as much interested in our progress as any people in any part of the country, and we should let these people know that we trust them and that we desire their friendship and their co-operation. * * *

Finally, let us never grow discouraged. We have made immense progress as a race. All races, of whatever color, have their difficulties and discouragements, and we can be no exception. Let us keep our faith and patience and continue to go forward. Let us remember that our surest protection will be in our usefulness to the community in which we live. The great human law which always rewards and encourages merit and virtue is everlasting, is eternal.

THE NEGRO'S FOURTH ERA.

SYMPATHETIC AND SENSIBLE VIEWS OF A SOUTHERN PAPER.

There is much of hope in the future of the colored people when we find their attention directed to material and moral improvement. The race must go through the grinding mill of experience. There is no escape from it. No people have risen except through long and persistent effort. And the mill grinds very slowly. How many millions of years the white man has been on the earth, and yet how far he is from perfection! The beginning of the white man's struggle toward the light is wrapped in the darkness of the past. He began before history was recorded. Nation upon nation has been born, has had its time of glory, and has been covered with the dust, and we do not know even their names. Yet in all this time the white man has been busy in building his civilization. Is it a wonder that he is proud of his work and that he values it too highly to surrender any part of it to a people less civilized?

The beginning of the struggle of the black men is almost within the memory of people now living. The recent ancestors of the Negroes in this country were savages in Africa. For how many millions of years they were savages there we do not know, nor need we ask. It is enough to know that there was no difference between the first that we learned of those tribes and the last. They were savages and had always been savages. So when the Negroes were brought to this country as slaves they took for all practical purposes their first step in civilization. In slavery they learned much; they made great progress. This was the second era in the intellectual development of the black man. The third era began with their enfranchisement, and it can hardly be called an era of progress for the masses. Politicians misled the Negroes, teaching that now, as by some miracle, the black man had become as good as the white man, and was qualified to take part in legislation and government, two fine arts in which he had had no experience whatever. It was even asserted that, as the Negroes were more numerous in some localities than the whites, the Negroes should rule the whites in those localities, and the strong arm of the federal

government was brought into action to prove the assertion true. But the Negroes were thousands—nay, millions—of years behind the whites in knowledge and in training. They were but puppets in the hands of unprincipled men. They believed what was told them, and that proved their undoing. The whites simply would not submit, and there followed the humiliation of the black men and their abasement below the status they occupied in slavery times.

We believe this, the third era, is coming to an end. The Negroes are discovering that the road to civilization does not pass through the ballot-box; that the ballot is not the instrument of civilization, but the badge; that the race must first be civilized, then it will be able to possess and use the ballot. If the masses are not quick in seeing this, they have leaders who are pointing it out to them, and it is in the way these leaders are received that the hope of the race rests.

For example, there was a Negro preacher here on Monday who addressed a great throng of Negroes in the Warren Street church. He is a field secretary of the Negro Young People's Christian and Educational Congress, and his name is W. W. Lucas. Not long ago there was a mission of colored men who taught the merit of cleanliness. These men were well received here and elsewhere in the South. Now comes the teacher who proclaims practical morality as the key to the treasure house of civilization. Some of the things this man said on Monday last should be written in big letters and framed on the walls of the habitations of the colored citizens. Among other things, he said:

"I have decided that the only way to get rid of the 'Jim Crow' car is to get rid of the 'Jim Crow' Negro. If I could use two hundred thousand bars of soap on the unwashed Negroes that travel on trains and hang around depots I would solve the Negro problem about 20 per cent. Lazy, ragged, barefoot fellows, longing for silver slippers and long white robes, and counting themselves worthy; neglecting to provide a home for their families on earth, and yet claiming a house not made with their hands in God's heaven! The white man is trying to make this earth blossom as the rose and the Negro is getting ready to die! The white man is organizing business enterprises, and the Negro is organizing societies to turn out at their funerals! Now,

I object to a \$100 funeral for a 50-cent Negro. The Negro eats up and dresses away all he makes. One square meal on Sunday sweeps away all the wages of the week. He reminds me of the mule which ate the shipping tag from his leg. An old Negro exclaimed: 'Gee, dat mule dun eat up his whar-he's-gwine!' That's what the Negro does. He eats up his living."

The hopeful feature is not that we now hear an enlightened Negro telling the people of his race the truth, and telling it to them in original and forcible language. This is encouraging, we admit, but the real thing is that the vast congregation of Negroes in Mobile welcomed and applauded these sayings as if they had been a new revelation from the holy mount. Let the Negroes get it well into their heads that the only pathway to respectability is that of honest work; let them put out of their church and out of their friendship the idle, the vicious, the man who lives upon the hard earnings of his wife and consumes all she makes, thus condemning her and her children to poverty and ignorance, and the fourth era for the race will dawn. There will be progress, for the race is living under exceptionally favorable conditions, and has always the example of the white man to pattern after. We believe the era is at hand—*Mobile Register*.

WHITE INTEREST IN BLACK SCHOOLS.

The persistent attempts of the enemies of Negro education to divide the school taxes in the Southern States, giving to colored schools only the money raised from colored taxpayers, is condemned in a significant article by *The Columbia State*. Governor Aycock, of North Carolina, has been outspoken on this question. When he made his strong appeal for large appropriations for schools the legislature threatened to pass a bill granting what he asked, but dividing it between the races in proportion to the contributions of each. The governor frankly said that if this bill was passed he would veto it, and if it was repassed over his veto he would resign and make a campaign for re-election on the issue so raised. His will prevailed. More recently Congressman Talbert, one of the candidates for governor in South Carolina, has been before the people asking a nomination on the ground that he favors the use of white people's taxes

for white schools. This proposition *The Columbia State* declares to be an unwise and unwholesome theory for South Carolina, and its arguments on the subject are especially effective, inasmuch as they are based on the interests of the white race. Philanthropists who oppose division of the school funds for the sake of the Negro are somewhat discredited among Southerners, being thought of as intruders who are trying to force upon them Negro equality. This prejudice cannot operate to diminish the influence of *The State*. It frankly admits the provocation for division, and says:

“We know it is hard for a white man who is heavily taxed for school purposes to see his own children insufficiently educated in the public schools, while hundreds of thousands of dollars are expended in imparting to Negroes, who, in his opinion, will never be aught but hewers of wood and drawers of water, book knowledge that they are likely never to utilize, and which, in his judgment, makes them disinclined to that manual labor to which their condition of life assigns them. Nevertheless, while this surface view is inevitable on the part of men who are not trained to think deeply, it is a wrong view, and those who set themselves up as instructors of the people should be capable of a broader and deeper examination of the question.”

The acceptance of the division policy would mean an annual expenditure of not more than \$50,000 for the education of some two hundred thousand Negro children, and would result, *The State* declares, in a Negro population worse and more difficult to deal with than any that the most extreme license of emancipation has produced. The slaves were ignorant, but they were under control. A generation equally ignorant now would be disastrous to civilization, because the Negroes are free, have learned to enjoy the vices of freedom, and are not subject to the discipline which kept their fathers in order, nor the steady work which moderated lawless impulses. “They can only be reached through their minds. They can only be influenced by considerations appealing to the reason.” It is pointed out that all the danger from Negro violence to the white women of the South comes from the uneducated Negroes, who have been allowed to grow up in brutishness instead of being taught to use their freedom rightly. The Negroes are in the majority in South Carolina, and if they retrograde the whole State will suffer.

"The Negro," it is said, "may not be entitled to an education; he may not have earned from the white man the right to an education at the white man's expense, but the interest of the white man requires that the Negro, even if only his menial, be lifted up." Only so can the State be saved from the burden of a sodden and brutalized population, which would lead white men to avoid it and make it the home of barbarism.

Such frank facing of facts and bearding of prejudice are the salvation of any community struggling with a difficult problem. Self-interest, after all, is the moving power of States and nations. Appeals to sentiment and abstract justice are well enough, but if they come from the outside, they are likely to be thought pharisaical. The best guarantee for the Negro is to be found in the growing realization of the whites that they cannot afford to misuse him. All the preaching against the wrong done to Negroes by lynching has been less effective to discourage the practice than the conviction of intelligent white men of the South that indulgence meant the demoralization of the white race and its lapse into barbarism. Southern men, too, have found that they could not afford to tolerate election frauds and violence, and have sought lawful methods of securing government by intelligence. Likewise they find that Negro education is essential to white welfare. The interests of the two races are indissolubly bound together. The politicians or the philanthropists who have preached a different doctrine have been the evil counselors of both. They form one community. Its prosperity and civilization depend on the condition of both. For the sake of the Negro as well as the white, the men of highest character and intelligence should govern. For the sake of the white as well as the Negro, all citizens, regardless of color, should be protected in their legal rights; should be educated and made self-respecting and law-abiding; should be encouraged to improve their condition and stimulated to worthy ambitions.—*N. Y. Tribune.*

THE ATLANTA CONGRESS.

ITS DECLARATION. ISSUED TO THE AMERICAN PEOPLE—REVIEWS
THE GROWTH OF THE RACE SINCE EMANCIPATION IN VARIOUS
DIRECTIONS—RELIES UPON JUSTICE AND FAIR PLAY.

The Young People's Negro Christian and Educational Congress having been called for the purpose of considering the moral, religious, educational, and material condition of our people, sends its greetings to all the various types of racial blood and lineage which in the aggregate constitute our national life. We join with you in the hope that our nation, true to God and true to humanity, the grandest republic upon which the sun has ever shone, shall become more and more under the leadership of men who fear God and work righteousness; and to this end we pledge anew our heart's devotion and our life's best energies.

Our purpose here has been to deal with all the problems which confront the Republic in its complex national life; but more especially to deal with these problems that are essentially the Negro's, and which, in the very nature of the case, must be virtually solved by him. While on the one hand we have had wrongs and grievances many, on the other hand we have had opportunities and privileges innumerable, and we are deeply convinced that to show ourselves worthy of the latter is infinitely better than to permit ourselves to be weakened and discouraged by the former.

Whatever of burdens we may still have to bear, of wrongs which we may still have to endure, of adjustments which are yet to be made, we throw ourselves upon the justice and fair play of the American people, North and South, and declare our unreserved conviction that in the end it will prevail. Consequent to the work of making ourselves worthy of present opportunities and obligations growing out of them, rather than to plead our wrongs and grievances, we deliberately and resolutely turn our attention.

The growth of the Negro since emancipation is unparalleled. From four and one-half millions a generation ago we are now ten millions, and this without the aid of immigration. In spite of the theorists and their theories, both before and after emancipation, we have shown ourselves able to live and thrive. While

our material growth has not been quite so marked as our numerical growth, yet the results are highly satisfactory and encouraging.

A generation ago we came out of bondage without a foot of land, without a home, without a name. Even the clothes which covered our poorly clad bodies were not ours. Today we have some land, some homes, and some money. Yesterday we had nothing; today we own millions of acres of land and pay taxes on property worth millions of dollars, and raise more cotton under freedom than under slavery. These facts show conclusively that the Negro is frugal and industrious, and is constantly growing into the material and economic life of the nation.

Many problems regarding the mental ability of the Negro have been solved. It is no longer a question as to whether he can learn or how much he can learn. The evident purpose in some respects to meet objection and answer theories is responsible for some of the errors in our educational methods which in the beginning were made. Now, after years of experience, we have pleasure in being able to say that our educational methods are both practical and effective. While much has been accomplished in the intellectual development of the people, candor compels us to admit that much yet remains to be done. It is an encouraging fact, however, that more agencies are at work for his intellectual uplift than ever before. Nearly 30,000 young colored men and women, 18,000 of whom hold diplomas, have been prepared and sent forth as Christian teachers.

The success already achieved warrants the hope that a better day is beginning to dawn upon us. With the view of promoting our material interest and increasing the number of opportunities to earn a livelihood, we earnestly recommend to our people throughout the country that they teach their children the dignity and value of manual labor, and that they give them the benefit of an industrial education which will enable them to enter the world's industries with as much knowledge, skill, and dexterity as members of other races possess.

That for the purpose of securing competent men and women to lead the race in its struggle for greater knowledge, purer character, better religion, nobler manhood and womanhood, and larger accumulation of wealth, we must encourage the higher education of our boys and girls. That we extend our gratitude

to all of our friends, whether they live in the North or in the South, in Europe or in America, for the help which they have thus far given us in the great work of uplifting our people, and judging from the results which have already been accomplished we feel that we can safely assure them that whatever help they may give us in the future will not be given in vain, for our highest aspiration is not that of the anarchist, to destroy ; not that of the master, to dominate, but rather that of the brother, to coöperate with our fellow-countrymen in building upon this continent a civilization which will recognize in practice as well as in theory the fatherhood of God and the brotherhood of man. While there is still room for a better and higher moral life among us, yet unmistakable evidences of a purer home and individual life are most gratifying. Open concubinage has almost entirely disappeared, and similar immoral tendencies bequeathed us by the past are happily passing away.

In fixing our moral status we ask you, as a matter of fair play, do not judge us by our worst, as has so often been done, but rather by our best. While we are laboring earnestly to lift up and save our more unfortunate brethren, we ask you to continue to help us, and withal to be patient with us. In thus asking you to be patient we do not think we are asking too much, for if you of the more favored races, who have been out of the wilderness for a thousand years, still find some obliquity in ethics and morals among you, surely you can be patient with us, who are not out of the wilderness yet, having come only thirty-nine years out of the allotted forty.

We are cognizant of the civic and political inequalities under which our people are suffering. Nevertheless, we urge our people to continue to strive to associate their conduct that they may prove themselves deserving of every right and privilege now enjoyed by any other American citizen.

As citizens of this Republic we feel keenly the responsibility of putting ourselves in touch with the best element of all races and classes and doing all we can to make this truly a liberty-loving nation, guaranteeing to every one, rich or poor, high or low, Mongolian or Malay, Caucasian or Negro, the fullest protection of the law. We stand ready to join hands with the Anglo-Saxon, learning the same lesson that he learned from the ancient Greek, "To lay first the root of civilization, and then

with light and learning carry that civilization around the world, more especially to Africa."—*The N. Y. Age*.

THE CUBAN MOSES—A NEGRO WOULD LEAD HIS PEOPLE TO THE PROMISED LAND.

BY HERVEY WHITE.

One would hardly think of coming to Belgium to study the Cuban question. None the less it was on a ship bound for Antwerp that I met two men just from Cuba, both of whom were engaged in her interests in a way that might have political significance. The first was a tobacco merchant, who had been making his annual purchases, and who at this time need not concern us. The second was a financier from Brussels, who represents a company of the French Congo, and who talks of transplanting Negroes from Cuba as we would shift trees from our nurseries when we wish to improve western land. It was interesting to hear this world gardener as he talked of his orchards of men. I will give the outline of his project much as he gave it to me.

At present there are in Cuba about eighteen thousand Negroes, who are really not Cubans, but Africans, and who will never be anything else. They were shipped from the Congo as slaves since the year 1853. For the last sixteen years they have been free from slavery, but never have they thought themselves Cubans. Their affection has held to the Congo, and they have brought up their children in the hope that they will some day go back to the mother country, the land of their traditions and their songs. In many ways they have become European, or civilized, as we commonly call it. They are accustomed to working for wages and have accepted the Catholic faith. They dress like ourselves and live much as we do, and are proud of their dress and their standing. This pride gives the capitalist a hold on them, and they become the factor known as labor in our civilized system of economy. The Negroes who have always lived in the Congo are uncivilized and will not work for the whites. The tropical country feeds them, and they know no need of apparel. The civilized, however, in Cuba will be too

proud to live like the natives. They will work and wear clothes like ourselves, and, what is better, they will teach others to work. The natives will learn to endure the uncomfortable inconvenience of clothing and the blessings of work for daily wage. In this way the world finds its progress, and our own pockets are lined in the process.

The Negroes of Cuba have never been satisfied with the government, no matter whether Spanish or American. They have been cheated out of their lands and their cattle and deprived of their property rights. This we can easily believe, since they are day laborers and ignorant. They took no interest in the war for freedom, for they said that the Cubans were even greater thieves than the Spanish, and Cuban freedom would not better their condition. They kept apart from all Cuban society; kept up their own organizations and customs and elected their own officers to govern them. Their present hero and ruler is a man of education and genius. His name is William George Emanuel, and he aspires to be the Moses of his people and lead them out from the land of the Pharaohs back to the homes of their fathers. He is a handsome man, even to others than his people, and gracious and refined. He speaks English, French, and Spanish with fluency, and has a knowledge of Latin and Greek. It was he who conceived the plan of returning to Africa and who organized the movement for that purpose.

He came to Belgium first, for he knew of their interest in the Congo. He brought five pioneer families along with him to show the capitalists of Europe the kind of people they should deal with; that they were sober, industrious, and intelligent. It took money and courage to do this, but the money and the courage were not wanting. The Negroes from all over the island contributed each for his share of the taxes, and the five families gave themselves willingly, for they believed in the future before them and had faith in the power of their leader.

When the curious little party of pioneers arrived in Brussels their leader set to work among the capitalists to awaken an interest in his project. The Belgian Congo being somewhat developed, it was found his best interest was in the French Congo, which is still but the wilderness that they found it. So it came that a company took him up and sent their agent to Cuba to investigate. So it came that I met him returning, and from that coincidence this article.

He was a pleasant shipmate, my Belgian promoter, a happy mixture of business and culture that makes both endurable in Europe and ourselves more resigned to their sway. He saw the gain that would come to him if he could succeed in his colonization. He saw the real good to be done, too, and had his fears for the harm to accompany it. His enthusiasm was with the Negroes and their troubles; yet he knew of the dangers of the Congo, with its terrible climate and malaria, that will kill a white man in three years.

"But these Negroes will stand it," he said. "They were born there and belong to the climate. Their children, it is true, are Cuban born, but they inherit the traits of their parents. Oh, yes, they will flourish and prosper!"

"Other men have died in the Congo?" I ventured to hazard a question.

"Everybody dies there, of course. Even the Chinese die by the thousands. That was a terrible story, the building of our railroad some years ago in the Belgian Congo. Everybody seemed to die upon arriving; it was really very expensive, yet the railroad was finished in the end. It was a good investment, though," he added reflectively; "my father had shares in that railroad, and their value has risen from dollars to hundreds of dollars."

"How many Negroes do you propose to take over?" I asked when he had finished his reckoning.

"All of them. The whole eighteen thousand of them, is the plan; that is, provided we can raise the money. The members of our company will be rich men in time, and the Negroes will be rich, too, for them. And William George Emanuel will be their king and a member and shareholder of our company."

"How long do you expect to have to wait?"

"Not long. We shall soon have things started. The Congo is different from Brazil, where the rubber trees have to be planted and do not yield anything for five years. In the Congo we have old rubber trees, growing and waiting in the forest. The income will be prompt from the first. For every dollar paid for rubber in Africa we shall easily get seven dollars in Antwerp. Transportation is not very expensive and there is practically not any delay. Then rubber is but one source of income, for ivory is a big industry of the Congo. We shall pay

these Negroes to bring us ivory and we shall pay them to collect rubber for us. It is easy work for them. We will not expect them to do very much, for the climate must have some effect. Still they are proud and will work. They like to dress and show off, and they are all ambitious to rise. Beside wages, we give them free lands; ten thousand meters square for each person. They can easily make a dollar and a quarter a day with the rubber, and the ivory is extra after that. Then they must teach the natives to work, for the natives will not work at all. They are lazy and do not care for dress, but our Cuban Negroes will make them ambitious, and we shall civilize the Congoes with Congoes."

"Is your colonization under way?"

"None of the Cuban Negroes are there except the five families who first came over with Emanuel to Belgium. But we have nine agents there and a director, and as soon as we can raise money for transportation we shall have the industry started. What we need is a big company formed, a syndicate of all of the companies. We should like to get American capital. You Americans are more willing to invest and more daring in making quick fortunes."

It was interesting to hear of his travels in Cuba as he went about with Emanuel. "He is like a king!" was the enthusiastic comment. "And those Negroes are a people to be proud of as subjects; strong and intelligent and eager. And how they worship their leader! Everywhere that we went the Negroes bowed down before him. There is nothing they have that is too good for him, and they would give all their possessions to aid him. We were taken about from place to place; we were entertained in the most worshipful manner. Our European royalty is nothing compared to it. And there is good organization among them. They are able to act quickly and in concert."

I asked if they would be educated in Africa and if their religious institutions would be encouraged. Oh, yes. Emanuel had the highest of ideals. He was an enthusiast and an optimist always, and looked for great growth in his kingdom.

"Perhaps he thinks indirectly of the greatness and growth of the king."

"No; there you would do him injustice. He thinks only of the good of his people. He gives his life—all he has, he gives them. He is truly a wonderful fellow."

"See what he gives up as it is," he continued, warming to his subject. "See what he has to give up when he goes off alone to the Congo. He is a talented and educated man. His talents could shine in the world. What power he could have in Cuba, for instance, where the Negroes follow his slightest command! He could go into politics easily and hold his own with the best, but he sees no hope for his people in Cuba, and so he will take them away, no matter if he himself is an exile from civilization."

"Are the Cubans willing they should go?"

"That is where we meet with some trouble, for the Cubans do not wish to lose their best workers. The Negroes are the laborers there, and the Cubans, who are lazy and proud, can ill afford to lose their best servants. They will block us as much as they can, but there is little worse they can do than they have done to the Negroes already. They have abused them as much as they are able, and the Negroes will go now in return for it. The Americans, on the other hand, favor the exodus, for then they can bring their own Negroes from the States, where there are more than they know what to do with. It is a singular backward movement, is it not? But it will result in good for all three countries. America will be relieved of her surplus, Cuba helped by having Negroes from the States with more knowledge of free institutions, and our African Congo most benefited of all with its native missionaries returning, speaking the language of the savages, but with the meaning of civilization."

It was interesting to think about, certainly, and interesting to be with one in the midst of it. That night we were walking the deck awaiting the late-rising moon. He had been telling me of his home and his children in the beautiful old city of Bruges. Some Catholic priests came to join us—two missionaries from our far Western States, young and enthusiastic like himself—they, too, who were gardeners of men. The talk drifted back to the Congo and the religion that would be taught to the Negroes.

"Yes, I believe in religion for the ignorant," the financier avowed very frankly. "We shall see that there are priests in the Congo. We coöperate with the Society for the Propagation of the Faith. The Negroes will work better as Christians. They are more honest and sober and industrious."

"And you?" asked one young priest, with feeling.

"I am not a Negro," he said sweetly.

"You are not so good," said the priest. "You will teach an honesty that you will not practice."

"It is true. I stand for myself. I have but one life to live and I get from it as much as I can. I do not pretend to philanthropy, though I do as much as you in the end for the advancement of these very Negroes."

"You do, do you? And how about the advancement of yourself? How you lower yourself instead of lifting! Your money, your possessions, your travel—what are they to an honesty of purpose?"

"Oh, as for that," said the other, "you, too, are working for gain. Look at the rich priests of Europe. They speculate on the poor as well as I."

"It is not the sins of others that will excuse you," said the priest, holding well to his argument. "There are honest priests as well as dishonest, and you would better take them for your example. Look, for instance, at these five priests on board, one of them a missionary in the South, traveling about with no home or friendships. His pay is four hundred a year, and that chiefly is given to his people. I, myself—how do I come back home to visit my father after eight years of absence. I do not travel on money from the church. I use my own money for my travel. Neither do I like to speak of myself, only that I stand here before you. There are thousands of priests better than I am. Thousands and thousands who are better!"

"There are not," said the other with feeling. And the red moon shone over the sea.

"It is useless to talk with these atheists," said another priest after some silence, as we two stood looking over the water, while the religious discussion waxed fiercer. "They think only of gain for themselves."

"And yet you are always together and working for each other in the end," for the night had set in, too, philosophizing. "Look at those two men, for example. One will develop the country in order to make money and make a way for the other to save souls. The other, not backward, will save souls and enable the first to make money. Each one has his separate ideal, and each helps his opponent in the end. It is a curious combination, is it not?"

The young priest sighed and assented.

ITEMS.

AN ANTI-MOSQUITO GOVERNOR.—The British colonial governor is remarkable for his being able to adapt himself to any and all conditions. The work of Sir William Macgregor at Lagos is, therefore, particularly typical of our colonial methods. The mosquito and malaria are the deadly evils to be faced, and Sir William Macgregor, a scientist from the University of Aberdeen, who has admirably served the Empire all over the world, is determined to stamp them out.

It all comes back to fever. Malaria is the most critical matter in the white man's life in Lagos. Take the government officials, for example; each of them at the end of twelve months' duty has to have six months' leave of absence in England (if he be still alive) to recuperate, for none escapes the scourge. While on duty he is, on an average, laid aside for three months—that is to say, he does nine months' work and has nine months' illness and convalescence in every eighteen months. This means two sets of officials to do one set's work, and continual payment of passage money to and fro. This is a heavy tax on the finances of the colony, especially as the salaries paid are double those in healthy colonies, to compensate the risk of death. What is true of the government official is true of every white man in the colony. To rid the colony of malaria would be to open up a new era for a valuable portion of the Empire.

It is principally with a view to effecting this, if possible, that Sir William Macgregor is now over here—this and the botanical gardens and the ticks and other things. At his own expense (ours is a niggardly government) he has been visiting the tropical schools of medicine in Florence, in London, and in Liverpool. Being a medical man, most of whose life has been spent in the malaria-infested corners of the earth, his opinions on the subject are of importance. The theorists, he says, are too sanguine. In Italy they told him malaria would soon be as rare as the black-death; in England they say that in future a man with malaria should be punished as a criminal, as it will only be through negligence that he will get the disease. But in both cases their conclusions are deduced from faulty premises. You must know that it is now an accepted fact that the malarial microbe can only be communicated to man by the mosquito; it cannot be spontaneously generated by the germ directly; nor can one man infect another—he must first derive it from a malaria patient. In the mosquito the germ is developed in such a way that the malignant microbe is produced.

From this it will be obvious that if a mosquito never bites a man, that man can never get malaria, and if a mosquito never comes across a malarial patient it can never get germs with which to infect people. To stamp out malaria, then, you must either stamp out mosquitoes, or stop

them biting any one. The first alternative will be the easier in some colonies, but not in Lagos, which as Sir William Macgregor said to a representative of *Black and White*, "was designed by nature as an ideal breeding ground for the mosquito, and has been extensively improved for this purpose with great ingenuity and assiduous energy by man."

Now, in the precautions which the experts have devised for making the second alternative possible, they lose sight of—in fact, were quite unaware of—two important facts: First, that mosquitoes in Lagos bite freely by day, and, secondly, that the native there is not immune from either mosquitoes or malaria. The expert's idea is to protect the healthy white man at night from mosquitoes and isolating the malarial patient in a mosquito-proof ward. In this way no diseased mosquito, they say, will get a chance to infect the healthy man, and malarial patients will not be able to infect the mosquitoes; but Sir William avers that the native malarial patient will still supply the mosquito with germs, and the mosquito will still be able to hand it over to its white victim at his work; so that the disappearance of malaria from the earth is not yet within sight, in Sir William Macgregor's opinion, and he is probably in a better position to judge of the matter than any other man living.

He does hope, however, to minimize it in Lagos to such an extent that it will no longer be the dread scourge it now is; and this is how he will set about it: first, he will tackle the mosquitoes themselves and make Lagos a less desirable nursery for them, at any rate, in the vicinity of human habitations; secondly, he will also render life in a human being's abode almost as unpleasant, not to say dangerous, for them as they have previously made it for him. In addition, he will introduce all the expert's precautions, and, lastly, he has one of his own.

To effect the first of these four objects, he will himself personally inspect every town and village, go along the whole length of the railway line and all over every individual house along it. One of his subordinates will go with him, and along the railway company, wherever he finds a place where mosquitoes can breed—a clay pit formed by getting material to build houses, a natural depression in the ground which can hold rain water, an excavation made in the building of the railway, an unprotected cistern, an uncovered rain-water pipe, or a water butt without a lid, and so on—he will himself give specific instructions in each case as to how it is to be dealt with, going into every detail as to the fittings of covers and filling up of pits. At the end of a given time he will make another similar visitation with the same two officials, and if he finds a single neglect of his instructions, it will be a case of "off with his head for the responsible party."

To teach mosquitoes to keep out of men's houses, Sir William Macgregor is going to get an expert chemist to prepare a form of fumigating cone prepared from chrysanthemum seed, the smoke of which stupefies a mosquito and so prevents his biting. An atmosphere of tobacco smoke will kill a mosquito outright, but it would also, when dense enough to

kill a mosquito at large in a room, probably kill a man, too, if he managed to go to sleep in it. The next best fumigant is this chrysanthemum powder, which is rather pleasant than otherwise to sleep in. It is true it only stupefies the mosquito, but if always used it will put an end to its biting, and that is the great thing. Sir William at once saw an opportunity to kill two birds with one stone. At present chrysanthemum powder, for this purpose is all grown in Hungary, and the pastilles manufactured in Italy. He cannot see why he should not do both the growing and the manufacturing on the spot, especially as, with the increase all over the world of repressive measures against the mosquito, the demand will probably be great, and the industry may become a large and remunerative one. The pastilles will be sold almost at cost price to the natives of Lagos.

In order to introduce the precautions of the experts, Sir William Macgregor is taking out with him a master carpenter, a master tinsmith, and a large supply of the wire gauze prescribed by the specialists in the schools of tropical medicine. By means of these he will provide every white official in the colony with at least one mosquito-proof room in his quarters for use after dark, and will also institute a number of mosquito-proof wards in all infirmaries. At the same time natives will be apprenticed to the carpenter and the tinsmith, and will learn (and spread the knowledge of) how to make and fit the mosquito doors and shutters, and how to manufacture the wire gauze with which the doors and shutters and windows will all be fitted.

This educational aspect of the carpenter and tinsmith leads up to Sir William's own method of waging war against malaria, namely, by teaching people all there is to be known about it and how to guard against it. Having picked the brains of the experts in Europe, he will add his own experience and impart the result to the medical officers of the colonies, many of whom are natives. The medical officers will give courses of lectures and subjects which all school teachers will be bound to attend, and will, later on, be examined on. When every teacher in the colony is well grounded in mosquitoes, microbes, and malaria, "the three M's", will be made to rank with "the three R's" in the ordinary school curriculum of the immature native, and the government grant to the schools will be made to depend as much on the former as on the latter.

It is a most interesting experiment that Sir William Macgregor is initiating, and if it proves only partially successful he will go down to posterity as one of the greatest benefactors the British Empire has ever known; for to control malaria will open up vast territories to the white man, vast territories richly dowered by Nature and hitherto jealously guarded by her against progress.—*Black and White*.

THE CURSE OF THE RACE—INTERESTING VIEW OF THE MATTER BY A SOUTHERN WHITE EDITOR.—The Negroes of the South ought to have

passed down to them some reflections from the chief organ of their race in this country, *The New York Age*. Very few colored people buy the *State*, but we suppose a good many read it, and through them and our Negro exchanges something may be done to spread a sound diagnosis of the disease that afflicts them. It is the disease of self-satisfaction. *The Age* takes up a paragraph from the *New York Evening Journal*, which says:

"The chief trouble with the Negro—there is no rebellion in him—he lacks the vital force of dissatisfaction. All improvement in the world is based upon the intelligent dissatisfaction of the mass of the people. The great danger which the Negro question involves, in our opinion, is this: The Negroes are rarely dissatisfied, and never dissatisfied intelligently."

Upon this *The Age*—edited, we believe, by T. Thomas Fortune—declares that it has striven for 20 years "to puncture the apathy, the sublime satisfaction of the race with itself and all that concerns it, however adverse and degrading it all might be," but confesses that it has not been able to "ruffle the vast surface of apathy and self-satisfaction which holds the race in the thrall of cumulative misfortunes as the chains that bound Prometheus to the bleak rock of torture and death." Some improvement, it thinks, may have been made in the last two decades, but not much. It notes that the same spirit exists in the West Indies and in Africa itself as in the South, and it asks if it is "a race trait, ineradicable." Concluding, it affirms:

"Intelligent discontent is the chief element in the character of the white races which dominate the world, which was once dominated by the black and yellow races. We have sounded the note of warning more than a thousand times, in the press and in the forum, and we still sound it—the race must shake off its apathy; it must stab its self-satisfaction to death. It is sure moral, if not physical, death not to do it."

This is a monumental truth, the touchstone of Negro character, the supreme reason why the race has made and is still making so little progress. Yet, true as it is, and conspicuous as it is, it is a fact which fails to receive its proper recognition even among the white people of the South.

Look where we may, instances are found to illustrate it. Poor as are Negro wages in the South, his actual money needs in this mild climate and on this teeming soil are so small that he could easily accumulate a surplus if so disposed; but not one in a thousand Negroes does that—not one in a thousand cares to live except from hand to mouth. The agricultural Negro could easily, by putting a little extra time on a garden patch, supply himself with the bulk of the food he needs, but instead he prefers to buy food with his scanty wages; or he could raise small fruits and vegetables and chickens for sale and put aside the money or build himself a decent house, suitably clothe himself and his family, or purchase live stock which would yield him an income; but his end is attained when he has bought a few acres of land and built a log hut.

After that he is content and will not work except under pressure of necessity. When the immediate need has passed he resumes the role of a gentleman of leisure.

So, in a somewhat lesser degree, with the average Negro of the town or city. The exceptional one saves enough money to buy a cottage and furnish it, to acquire a horse and occasionally a buggy. But the great mass remain content to work for their daily bread without thought of the future, and the possession of a surplus at any time prompts them rather to squander it or loaf it out than to invest it. Even the one who acquires real estate nearly always halts his ambition at that achievement. Does he ever try for anything else? We never heard of his doing so.

When we consider the enormous aggregate paid to the Negroes of the South in wages every year it seems marvelous that their accumulations should be so very small. Of the hundreds of millions of dollars thus received by the race it is safe to say that more than 99 per cent. is speedily expended. It returns at once into the currents of trade; it does not go into the banks or take in any way the form of capital. In money matters the Negro is but a child. He is able to dicker for the getting of his wage, but unable to plan for the saving of it.

At the base of the whole matter is his phenomenal self-satisfaction. He does not seem to entertain the feeling of envy. He admires riches, and doubtless covets ease and luxury and power, but he never appears to feel that these are things he can achieve only by purposeful labor and self-denial, or, if perchance he does feel thus, he is too satisfied with his condition to pay the price of betterment.

On the surface there would seem to be one exception to the rule of Negro self-satisfaction—for himself or for his children the Negro always seeks an education. But that education gained, what then? What use is made of it? Of the hundreds and thousands in each State who yearly graduate from the colleges and complete their courses in the graded schools, how many use their education to advantage themselves? Proportionately, very few. Some become teachers, others preachers, a small handful doctors and lawyers, but what becomes of the rest does not appear. They are not in evidence as an improving, civilizing, refining force in any field of industry. They seem to be swallowed up in the mass of their kind, nowhere leavening the lump. The fact of their taking a course at school seems to satisfy them, and they make little use of what knowledge they have acquired.

The inquiry of *The New York Age* whether this apathetic self-satisfaction is a racial peculiarity must apparently be answered in the affirmative. Such an answer carries with it the doom of the Negro race, and it is to be hoped that a realization of the consequences of this mental slumber may be forced upon the Negro leaders of the South before it is too late. It is in the power of the preachers and teachers to rouse their people to a sense of their great deficiencies and make them realize that they lag in every field, not because the white people oppress them, but be-

cause they have not learned how to be healthfully dissatisfied with their condition—not with their work, nor necessarily with their wages, but with the poor quality and grudging quantity of their work and the poor use they make of their earnings. Perhaps if the preachers would undo some of their fatalistic teachings and let it be understood that the Negroes are not the peculiar wards of the Almighty and the Republican party, but must work out their own salvation here and hereafter, it would advance the reform.

The placid inertia of ten millions of Negroes is the greatest clog upon Southern progress, and all thinking and patriotic white men in this section must desire to see it destroyed.—*Columbus Daily State*.

AFRICAN SOCIALISM.—The doctrine of what is understood by the term socialism is being preached with such force and energy in the civilized centers of the world—a general meaning and interpretation is being applied to the term—the leaders in the vanguard of socialistic thought and opinion are often so immoderately and unnecessarily vehement, their demands are generally so unreasonable, and on the face of it, if conceded, will be nothing short of spoliation and plunder, that it is no wonder that the governments of all the civilized nations are always on the alert to check the encroachments of the preachers of such a doctrine, and to devise means and expedients whereby the lower classes of the community might be benefited without swallowing the pill manufactured for them by noisy and often unscrupulous socialistic agitators.

But socialism, in itself, is not a bad principle, if by it is meant a reorganization of society on the basis of a community of interest and of coöperation in labor for the common and general good, for though it may at once be admitted that it is an impossibility to effect such a reorganization in the social rank and grades of life, yet it is nevertheless a fact that by the pursuance of a systematic line of policy in a liberal direction a spirit of brotherhood and fraternity can be aroused which will materially help forward the movement seeking the well-being and happiness of the community.

In the domains of coöperation in labor the civilized nations of Europe, and especially England, have gone far toward good and creditable socialism. Trades of all kind and nature have entered into such gigantic combinations for the purpose of protecting and consolidating their own interests that neither the employers nor employes would dare, without stern necessity, seek in the smallest degree to overreach the other. This fact serves to build and strengthen a community of interest between masters and servants which in the end is alike profitable and remunerative to both. The coöperative system is one of the secrets of England's greatness and stability in mechanical and technical arts and pursuits and in the merchant service.

The blessings of coöperation are not yet sufficiently appreciated by the

Sierra Leone public and by workmen in general. It is true that there is a mechanics' union—that is, a society formed for the protection of carpenters and builders, and another looking after the interests of stone-masons. We are not sure whether these two are in any way connected or whether there is an amalgamation of the forces of the two bodies. But if the societies are based on good and solid foundations; if personal rivalry and internecine disputes are not allowed to hold full sway in the transactions of business; if an active and intelligent executive is appointed to watch the interests of the men, masters and journeymen, then a change for the better will take place in the history of the mechanics of the colony. There will not be experienced the systematic reduction of wages which is becoming the rule in departments where mechanics are largely employed—a system which breeds incompetent and incapable workmen and artisans.

Skilled labor is one of the felt wants of the colony, and the absence of all such tends to magnify the drawbacks experienced by those engaged in mechanical work. It is because any cobbler can be and is being employed to dabble in all manner of work by those who ought to know better, regardless of the poor result such a workman can produce; it is in consequence of the absence of any recognized and authoritative medium whereby the voice of mechanics can be heard and obeyed, that the efficiency of those who are the builders and constructors of our public buildings and bridges is becoming a thing of the past, and that there have not arisen successors to such men as Hazleborg, Peter Marke, Stober, Bonny, and Beckley.

It is good to reflect that in the tailoring trade the succession is creditably kept up, and that the reputation of a Crichlow and a Beckley is enhanced and improved upon by the present-day generation of makers of dress. In this particular there is cause for hope.

But there is a kind of socialism which is still unknown in England and in the continent of Europe, but which prevails in all African communities not under the rule of Europe, and that is the principle of hospitality. This is socialism pure and simple. A traveler, be he white or be he black, can go almost empty-handed to the farthest interior country, and he will at once be accommodated, and the necessities of life provided for him as long as he chooses to stay as a guest. The good things of the community are his, though a stranger, and he is regarded as a man and a brother.—*The Sierra Leone Weekly News*.

WOMEN SETTLERS FOR SOUTH AFRICA.—A conference, convened by the Travelers' Aid Society, the Girls' Friendly Society, the World's Young Women's Christian Association, and the British Women's Emigration Association was held on Tuesday, at the Morley Hall, 26 George street, Hanover square, W., under the presidency of Lady Frances Balfour, to discuss the question of women settlers in South Africa.

Lady Frances Balfour, in opening the proceedings, after referring to the societies responsible for summoning the conference, mentioned that two of the speakers belonged to the newly formed Victoria League—a league which had been started full of great dreams and very high hopes. Although they all felt strongly on the question of women emigration, they were also very greatly interested in the work of caring for the graves of our soldiers who had fallen in South Africa. That work appealed very specially to those women who lived in South Africa and other of our colonies. It had been said that a country which did not honor its dead was not fit to take care of the living. In this war far flung had been the battle line, and our soldiers' graves lay over an enormous space of territory. It was well that they should be cared for, but she did not think they should feel too deeply the cases where they could not be identified, for had it not been given to the greatest man in the old dispensation to lie in a sepulchre which no man had seen. It was for them to honor the dead by remembering the work for which they died. Let them feel that the work they were met to discuss that day was a work for the future life of South Africa. Let them think of the best way of sending out women who would take up the various duties of the domestic and teaching life which much lie before South Africa—women who would be able to supply the homes which must be made in South Africa—British women for British settlers. Let them not be afraid to say that they desired that these women who went out should marry and should raise up a strong and free race, and that British women should do their part in that way to settle and restore the country. Let all in South Africa be sure that the men were as suitable as the women, and then she thought we need have little fear of the future of that great country.

The Hon. Mrs. Joyce, in an address on the subject of protected emigration, expressed her appreciation of the recognition which had been given by the Colonial Office to the South African aspect of the problem. The British people had made up their minds that South Africa was to be British and not black. It was not intended to send out young women until the right time had come, or until they knew from their own correspondents on the spot there was employment waiting for them. "Protected emigration" was not an idle phrase. It meant that those who put themselves into the hands of the British Women's Emigration Association were protected from door to door. They did not send women to any part of the world until they knew that the strong hand was waiting to clasp the hand of the emigrant when she arrived on the other side of the water. They had sent out about 700 women, and there had been a minimum of failures out of that number. The question of emigration could not be properly approached without a deep sense of the responsibility of the position of women and the responsibility of peopling a new land already partially occupied by two races. She was informed that in the older colonies there was a great opening for

girls who at home would call themselves nursery governesses, while healthy, sensible, clever women, able to do anything which came to their hands, would indeed be a blessing to South Africa. The exodus which had for its purpose the welding of the Empire must have as its basis the principle that only the best women should go out for such a noble purpose.

Mrs. Bairnsfather, in a paper read on her behalf by Mrs. Chapin, dealt with the subject of the reception of women emigrants at Cape Town. She also insisted that it was no use sending out women who had been failures at home, for they were much more likely to be failures in a new country. In South Africa they wanted the class of women that were wanted at home, and she knew we could spare some who would probably be the wives and mothers of South Africans. The new hostel at Rosebank, Cape Town, was opened by Lady Hely-Hutchinson in May chiefly owing to the liberality of Mr. Rhodes, who gave them £600. The hostel was carried on on business lines, and conducted by a capable lady superintendent. Sir Gordon Sprigg had said that what they wanted first in South Africa were the wives and families of the men already out there; single women could follow. At present in Cape Colony she would only advise emigrating domestic servants, but after the war there would be openings for nursery governesses, dressmakers, and married couples to manage bachelors' houses. The English emigrant must not, however, forget that she would have to compete with the colonial girls, who were very clever, as most of them could cook well, make their own dresses, play the piano, and, indeed, turn their hands to anything. In addition to that they had to face the colored labor. In conclusion, the author advised all intending emigrants to go to South Africa under the auspices of the British Women's Emigration Society, whose organization and arrangements had been perfected by many years of experience. She considered this emigration scheme must succeed if properly worked.

The Hon. Mrs. Lyttleton Gell spoke on the employment of women in Rhodesia. She said the difficulties there were greater, owing to the backward state of the country. She thought the only way in which they could accomplish their idea of sending out the right people was by coming into personal contact with those resident in the particular territory to which the emigrant was to be sent. Now, the subcommittees which had been formed enabled them, she thought, to do this. At the present time there were in England representatives of three of the most important towns in Rhodesia who would shortly be returning to their posts. From those residents she had had the great advantage of learning what were the needs of their particular town and district. In this way they had been able to send out a little party of three to Umtali—a nurse, a dressmaker, and a milliner. The milliner had, however, turned out to be a cook, and so they had had to send another. She had had the opportunity of discussing with a gentleman from Bulawayo on the needs of the town. The gentleman employed a large number of

clerks, and he said he would be exceedingly glad to employ lady clerks. The point, however, was where could they live. The hotels in Bulawayo were not established for ladies, and it therefore became necessary that some sort of a hostel could be obtained where ladies could live. Already there was a movement on foot in Bulawayo to provide a hostel, which was badly needed for parish workers, and if funds were forthcoming they might be able to make arrangements with the lady matron to be appointed to take care of their typists, secretaries, and young women. If not, they might be able to combine with some organization already established. When things settled down, there would be openings for nursery governesses, dressmakers, and for educated women of all classes, while she had been assured by those who had gone into the question that poultry farming, which was eminently suitable to women, if carried on on a small scale, would be a very useful and profitable employment. Although there were openings of all sorts and kinds for able-bodied women, she did not think there was much opening for domestic servants. The household arrangements were difficult for keeping a white establishment. Most people were content with black labor, and the combination of black and white was not easy.

The Hon. Mrs. Evelyn Cecil spoke on the question of the openings in the Transvaal. She said that in the Transvaal there had been in the past, and probably would be in the future, a very great demand for domestic servants of all kinds. The domestic servant who would be needed there would be a kind of housekeeper who could superintend the Kafir servant and turn her hand to any domestic work as well. For this purpose persons of strong character were necessary, otherwise the Kafirs would not work. Certificated teachers were the most important requirement, and the post-office and civil service generally would offer opportunities to a great many women. Typewriters, milliners, and lady housekeepers would also find employment, and respectable lodging-houses and nursing homes would be required, for which capable women would be necessary.

A discussion followed, at the conclusion of which a vote of thanks was unanimously accorded to Lady Frances Balfour for presiding.—*South Africa.*

THE DECLINE OF THE VILLAGES.—How to arrest the migratory proclivity of the dwellers in the villages and small towns of the peninsula of Sierra Leone is a problem demanding careful and practical consideration. What with the widespread and continuous depopulation of the hinterland of the colony, and the general disinclination for agricultural pursuits discernible in the choice of occupation by the mass of the people, the outlook and prospects seem anything but encouraging, and the future anything but showing signs of prosperity.

It is well to remember that the supply of the foodstuff for the city has for a very long period been drawn from the villages, the Miles and Songo-

town. Waterloo, Hastings, and York largely furnish Freetown with fofoo, and farina corn, beans, and other edible grains come from Waterloo, the Miles, and the Bullom. Yams also come from the villages of the Waterloo district, as well as from the island of Bananas. Dried fish, otherwise known as kanga and adarrie, are brought principally from the western or sea district. The mountain villages supply fruits and vegetables; Congo Town brings oysters, and Kankie Murray Town, and Aberdeen fish and minnows and cockles. Fowls and other kinds of poultry are reared at the Bullom and brought for the supply of the market every week.

Since the law prohibiting the keeping of swine in the city was put in force, the butchers holding stalls have to go to the villages for pigs to meet the requirements of eaters of pork, while oxen, which in past years came from the northern rivers (now in the possession of the French), are supplied by the inhabitants of the hinterland of the colony. It is seen therefore how Freetown is mainly dependent for its food supply on the villages and the hinterland.

But of late years it is becoming the custom of the dwellers in villages to leave their homes for the purpose of settling in Freetown. Most of the villages are almost denuded of their strength; homes are broken up, and wastes of lands are to be found where once there was a thriving and hopeful population. Farmers, whose calling is to cultivate the soil, sow the seed, and reap the harvest, thereby supplying the market with the products of the field, abandon their farms, throw aside their implements of labor, and betake themselves to the city to augment the large and superfluous army of shop-keepers, or remove to the northern rivers with the intention of bettering their position and improving their prospects by embarking in commercial enterprise. The result is seen in the overstocking of the house of merchandise and in the decrease of the food supply of the city.

Such a state of things is far from inspiring and helpful to the commonwealth. It is bad for the colony, it is bad for the villages concerned. It cannot but tend to blight the prosperity of the inhabitants of the villages that are so deserted, and to make them poorer still. Hence it is that with but a few exceptions, such as, say, Waterloo, Hastings, Kissy, and Regent, the villages do not on the whole show signs of progression in the condition of the people. On the contrary, there are manifest signs of retrogression. For the colony it is of bad omen if there should by any possibility be failure from the source from whence the food supply comes.

Freetown is not what it was twenty years ago. Then it had a limited and manageable population, who were sure that their food necessities could easily be supplied. Today the conditions are quite changed. Freetown is composed of a teeming population whose powers of consumption are prodigious. The citizens proper need supply. The large army of natives from the interior who swarm in our very midst and are the free

lance of the situation are to be fed; the soldiers of the West Indian regiment, who dwell in barracks, have to be fed; the West African regiment, who in hundreds, if not in thousands, are, with their wives and countless retinue, let loose among us, are to be fed; the Kroo people, whose location is the west end of Freetown and whose Kroo consorts are ready and willing to pay fanciful prices for any commodity, are to be fed, and the supply must come from within. Never within the history of the colony was fish ever so scarce as at present. It is becoming scarcer every week, and it is said that fishermen are turning traders.

The outlook is not a cheering one, and it is necessary that some practical measure be adopted to stem the rising current of the decline of the villages by showing the people concerned that by deserting their homes and their natural avocations they are committing social suicide. Food will always ever find a ready market, and ready returns follow adequate and sufficient supply.—*Sierra Leone Weekly News*.

“REUTER’S” JUBILEE OF THE GREAT NEWS-GATHERING AGENCY.—Today is the fiftieth anniversary of what is, perhaps, the greatest event in the history of modern journalism. Fifty years ago today Mr. Paul Julius Reuter, an electrician, opened an office in London for the collection and distribution of news. Last year, when Baron Reuter died, he saw his small office developed into one of the most wonderful enterprises in christendom. He saw it covering the whole civilized world so completely and so thoroughly that nothing of importance could happen in Japan but it would be known the same day at the extreme corner of the world. “Reuter,” that cryptic word so familiar to every newspaper reader, what a world of romance, enterprise, industry, skill, and organization lies behind it.

It started, like most great enterprises, from very small beginnings. In 1849 a telegraph line was opened between Aix-la-Chapelle and Berlin. Mr. Reuter, who was at that time employed on an electric telegraph system, saw its possibilities in the way of news-gathering and immediately established at Aix a small center for the collection and transmission of news. This he went on developing as other telegraph lines were opened until 1851, when the cable was laid between Calais and Dover. He was not slow to recognize that London, from its position and importance, would become, as indeed it has, the great news-distributing center of the world, and on October 14th in that year he opened his office in Old Jewry. His task was slow and laborious, owing to the comparatively small extension of the telegraph system at that time, but bit by bit he built up his agency, appointing representatives all over Europe, in America, Asia, and, indeed, it may now be said that wherever an electric wire extends there will Reuter’s agent be found at the end of it.

He met with much opposition and suspicion. Racial antipathies had to be smoothed down. He had to fight the slow energies of the telegraph

companies in extending their systems, and he had to contend with the great difficulty of procuring capable and reliable correspondents. How these obstacles were overcome is evidenced by the unrivaled position this agency holds today throughout the world. It has had many imitators, with many of whom, such as the Agence Havas in Paris, the Wolff Bureau in Berlin, and the Associated Press in America, it has affiliated to enable it to cover these important countries better than it otherwise could possibly have done.

How is the news distributed? The moment a telegram is received at Reuter's it is registered in a book by the time-keeper, who sits in a box at the foot of the stairs leading to the editorial department. The message is then passed on to the senior editor on duty, who decides as to what use is to be made of it. If it is used, it is handed, after being sub-edited, to an operator, who sits before a piano-like board, by means of which he prints the message on the tape machines which are in every newspaper office. It is then immediately after transcribed in manifold and sent round by boy messengers to the various newspaper offices. The area of distribution is left entirely to the discretion of the senior editor. Such events as the assassination of President McKinley would be telegraphed the wide world over. An important statement on bimetallism would be sent to India and the United States, two countries greatly interested in the silver question.

Most of the news comes by telegraph, but the telephone is largely used between London and the continent. One of the most interesting rooms at Reuter's is the Paris telephone room. It is built so as to insure complete silence. In this padded chamber the operator sits with a pair of telephones affixed to his ears helmet-wise. He takes down in shorthand the messages spoken into his ear by his Paris colleague, and dictates messages in turn for the Paris bureau. The first intimation of the death of President Carnot was received in this way. Sometimes curious errors arise through the failure of the operators to catch the right words. When Mr. Long issued his order for the muzzling of metropolitan dogs the operator in London told his Paris colleague that the order was for muzzling *chiens errants* (stray dogs). The Paris papers had it, however, that the order was intended for *chats et rates* (cats and rats).—*Morning Leader*.

LIBERIA COAST SURVEY.—The following communication, received from the Department of State, Washington, dated September 16, 1901, by Messrs. Elder, Dempster & Co., shows in the strongest possible manner that the United States Government, for the present at least, will take no practical interest in the commercial development of Liberia. There is no trade between the United States and that Republic.

It was no doubt proper to call the attention of the United States Government to this important question. The answer of course suggests that England, whose "merchant marine" are reaping advantage from the

Liberian coast, might, as a matter of commercial policy, undertake the survey. As a matter of fact, the last survey of the Liberian coast was made by British cruisers a little over sixty years ago. A resurvey is of the utmost importance, and British enterprise will no doubt undertake it:

"GENTLEMEN: Your letter of the 14th ult., relative to a survey of the coast of Liberia, was duly received and referred to the Secretary of the Navy. That department, on the 12th instant, replied that its Bureau of Navigation had recommended that no steps be taken to undertake the survey in question, because—

"1. There were no vessels available for the work, all those occupied in surveying being more advantageously employed along the coast of the United States and its possessions;

"2. Because hydrographic information is practically unanimous in stating that there is no suitable harbor for a coaling station on the coast of Liberia; and

"3. Because the advantage which would accrue to the United States merchant marine from that survey seems practically nothing.

"I am, gentlemen, your obedient servant,

"ALVEY A. ADEE,

"*Second Assistant Secretary.*"

TRADE WITH AFRICA—CONSUL STRICKLAND DECLARES THAT STEAMSHIP LINES ARE NECESSARY.—"I see scores of European steamers coming and going, loading and discharging almost every week; but during a residence of more than twenty years in this country I have never yet seen an American merchant steamer in African waters." This statement is made in a very able report received at the State Department from United States Consul Strickland, at Goree-Dakar. Mr. Strickland sets out in convincing style the desirability of establishing direct steamship communication with the dark continent, which action, he says, is indispensable to an extension of American trade in that quarter of the globe.

"Tens of thousands of tons of goods," he says, "with which Americans could successfully compete if they had steamers of their own, are being distributed here; but in the midst of all this activity no one could tell from appearances that such a country as the United States exists." Mr. Strickland calls attention to the fact that none of the statements set out in his report are theoretic, but that his arguments are the result of personal experience and observation, and he wants to finally settle in the negative the question as to whether a flourishing trade can be built up in Africa without direct means of communication with the United States. The American-African steamship lines, he says, should be subsidized to an extent which would maintain them against competition and inevitable hostility of foreign lines, for European governments, merchants, manufacturers, and ship-owners are in accord on the subject of keeping

Americans away from "this richest of countries which they hope to enjoy for ages." If the desired action is taken speedily, says the consul, it may quickly change the value of United States trade with Africa from the present poor ratio of 5 per cent. to 15 or 20 per cent. of the whole.

\$500,000,000.—The convention of the Emigration and Commercial Association, held at Chattanooga, Tennessee, May 28, was a very important race gathering, and was attended by some of our ablest and best men. Bishop Turner is the life of this organization. The address adopted by the convention was a very able document, prepared by a committee of which Col. W. A. Pledger, of Georgia, was chairman. The wrongs which the race is made to suffer are set forth in the strongest possible way.

The conclusion reached by the convention is that it will be best for the Afro-American people to leave this country, and the last paragraph of the address is in the nature of a petition to the Federal Congress to appropriate \$500,000,000 for the purpose of assisting those who are dissatisfied to leave the country.

We shall not now discuss the wisdom of the petition. The conditions are growing so menacing that it is well not to go too fast in reaching conclusions in a matter so important. We are opposed to wholesale emigration, it is true, and we do not believe the Congress would vote a penny to promote such emigration, yet the situation is a very serious one and appears to be growing more so. We shall not therefore be surprised if, in the progress of events, a large part of the people do not find a way of their own to get away from conditions that no longer are bearable.—*New York Age*.

REV. R. SEYMOUR, EDITOR OF THE DETROIT INFORMER.—I seldom notice little foolish remarks uttered by men who are ambitious enough to advertise their ignorance trying to be intelligent. I know Rev. R. Seymour, and he is a very intelligent man, possessing a caste of intellect signally fitted to grappling with philosophy and science, and as long as he confines himself to the sphere of his adaptability he is a potential force and may be respected by men of ability and feared by the ordinary combatant; but when he attempts to draw upon his imagination about things of which he knows nothing he becomes as helpless as a babe in the arms of a giant.

Some one has sent me your paper, and the only thing I shall notice in several reckless remarks in a sermon he delivered, which you have done him the honor to publish, is the following:

"The American Negro is a superior Negro to the African Negro."

I wish to say I have visited Africa five separate times; I have been from one end of the continent to the other; I have traveled 1,500 miles

interiorward ; I have been to an indefinite distance out on the deserts of Sahara ; I have preached to tens of thousands of Africans, civilized and heathen ; I have talked with thousands upon thousands in the English language, and through interpreters, who could not speak English, and I beg to inform Rev. Seymour that he does not know what he is talking about. True, the word Negro is used but very little in Africa, but if he means by "African Negro" the native black men of Africa his statement is simply ridiculous.

I grant that the American Negro, in the aggregate, knows more about civilized books than the African ; but for common sense, for business qualities, and for knowing how to make a living upon his own merits without being hirelings, scullions, etc., the native Africans are our superior. One African has more manhood in him than fifteen American black men. He has more business sense than twelve American Negroes. You find among them the greatest linguists on earth. The American Negro knows more about Christianity, I grant, and more about civilized forms, but he is helpless, cowardly, dependent ; has less faith in himself and is more worthless generally than the native African ever thought about. I could write a lengthy letter if I had time, and if I thought you would publish it ; but the American Negro is of the lowest African type, the scum of the continent, and how could he be equal to the African in the aggregate ? The American Negroes were in slavery in Africa and were slaves here 250 years. I grant there are Africans in Africa who are of the low type of those we descended from, but Rev. Seymour evidently implies the African in the average, and upon that I take issue, and simply wish to inform him that he is ignorant of what he speaks about. The average African has not the thick lip and receding forehead that we see in this country. They are there, I grant, but in every instance they are regarded as inferior as the whites regard the Negro in this country. And I dare to say, in conclusion, that you cannot judge the African in the aggregate by the low specimens of the American Negro. I will concede, as a whole, they are destitute of Christianity, while thousands of magnificent churches are found there. But take them man for man and the native African is superior. He says, "Bring the African to this country, educate him, and let him go back." God forbid ! God forbid ! I fear we would educate him to be a coward.—*H. M. Turner.*